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MEMOIR OF MR. JOHN AUDLEY,

FORMERLY OF CAMBRIDGE.

MR. JOHN AUDLEY was born at St. Ives, in Huntingdonshire, on the 27th of July, 1750. His father was at that time a wool-stapler in that town, from whence, in the following year, he removed to Cambridge. His mother was the daughter of a Mr. William Lee, whose father (a Clergyman belonging to St. John's College, Cambridge) being highly indignant at his conduct in becoming a Dissenter, had deprived him, by will, of the property to which he was justly entitled.

After having been early sent to a day-school, where he made considerable proficiency, the subject of our narrative was, at the age of nine, removed to a boarding-school at Ware. Here he was allowed to remain only three years; and was then, without enjoying any farther means of instruction, employed in his father's business. This circumstance he himself afterwards deeply regretted, although he had, by diligent and continued application, attained an extent of information, both on theological and general subjects, surpassed, it may safely be said, by very few whose advantages were equally limited.

Through the influence of education, he appears always to have had an abhorrence of swearing, lying, and the more gross sins to which youth are frequently liable; and to have been, on the contrary,

generally distinguished for the correctness and regularity of his deportment. "To this," (he remarks, in a M.S. which has been found among his papers,) "I added, through the instructions of my mother, morning and evening prayers for the Sabbath-day; though, alas! all this time I was thoughtless about God, my soul, or eternity." In this state he appears, from his own account, to have remained till the latter end of the year 1766, when his mind became the subject of serious impressions. One Sabbath evening in November of that year, having been sent out on an errand by his father, he strayed into St. Andrew's church, (Cambridge,) at a time when the burial service was being read. It does not seem that any expression in particular struck his mind; but, on retiring from the church, he became deeply impressed with a sense of his awful condition as a sinner before God. This affected him greatly as he went home; where the evident distress of his mind was soon apparent to his valued mother, who seems to have been a most amiable and truly pious woman, and to whom the discovery appears to have afforded great pleasure. She cheered him by the assurance, that God would not despise "the day of small things;" and with the hope of affording comfort and encouragement to his

mind, she put into his hand, Clarke's admirable work on Scripture Promises.

"I have not," he observes, under date of July, 1785, "at this distance of time, the recollection of what gave me comfort, but am inclined to think I soon found it. The new views I now had of God and Christ, sin and self, heaven and hell, the worth of the soul, &c. led me to converse in a different manner from what I had before done. And though my ignorance of the nature of religion exposed me to many doubts and fears, yet I experienced pleasure to which I was before a stranger, and thought, at times, I could say, 'My beloved is mine, and I am his.'"

Feeling, as the natural consequence of a personal experience of divine grace, a desire to be instrumental in awakening others to a sense of the value of that Saviour he had himself found so precious, Mr. Audley's thoughts became, about this time, frequently and powerfully directed to the ministry of the Gospel. His own words will, perhaps, best convey his views and feelings on this subject.

"Often," he says, "did I spread the case before the Lord, begging he would open the way for its accomplishment; though I saw hardly a probability of this being done. My father in general laughed at this order of men; and as I was his eldest son, and had been taken from school early, on purpose to help him in the business, I thought his aversion was unconquerable. But how wonderful are the dispensations of providence! One evening, (Nov. 1767,) after hearing a sermon on Isaiah xlii. 7. I came home, and at supper, speaking of the minister, &c. my father took up the subject, and said, that as my mind seemed wholly taken up with religion, he imagined I should like to be a minister; and that if I did, he would not be my hindrance, but would send me immediately to Dr. Conder's Academy. This I thought so remarkable an answer to prayer, that it much affected me; and as the chief obstacle was removed, I had but little doubt of having an opportunity to preach the Gospel of Jesus Christ. Other objections, however, were soon raised in my own mind, as the great importance of the work, my unfitness for it, the difficulties to which it would expose me, &c. Indeed, I fear this last was the chief objection. But though I waived the affair for that time, I did not give it up, but

had a secret thought, for many years, that one day or other I should be a preacher."

Having thus relinquished, for the present, the idea of ministerial engagements, Mr. Audley appears to have been chiefly occupied in conducting his business as a woolstapler, in which he had succeeded his father at Cambridge. But owing to his having survived most of his early friends, and to the very imperfect state in which many of his own papers have been left, very few particulars can now be recovered of this period of his life.

In the summer of 1785, his mind was for a few weeks considerably impressed by a dream, which evidently arose out of the following circumstance. While spending a short time with a friend in Essex, the gentleman at whose house he was staying, mentioned the singular case of a Clergyman who had dreamed, a year before, that he should die on a particular day. This made him, for a time, very pensive; but, at length, he completely revived, apprehending he had lived beyond the time specified. He was, however, taken suddenly ill, and died; and after his death, a memorandum was found in his own hand writing, from which it appeared, that his death did actually take place on the very day he had dreamed it would. On the day after hearing this anecdote, Mr. Audley returned home; and on the night of his arrival, imagined, during his sleep, that a female figure appeared to him, and informed him, that *his own death was to take place in six weeks from that time, at two o'clock in the morning.* While the having so recently heard the circumstance mentioned above easily accounted for such a dream, the manner in which that terminated, served the more deeply to impress it upon his own mind. As the time was nearly expiring he enjoyed his usual

health, but could not entirely dispossess his mind of the *possibility* of the event occurring, as had been intimated. When, therefore, the night arrived, he requested two or three serious friends, to whom he had confidentially mentioned the subject, to sit up with him, and unite with him in devotional exercises. They did so; and though as the hour of *two* drew near, Mr. A. naturally felt some degree of agitation, yet, no sooner had the clock struck, than his mind was set completely at ease; and, it is believed, he afterwards retired to rest as usual. It would hardly have been deemed necessary, or desirable, to mention this circumstance here, were there not reason to believe, that not a few of his friends, having heard of a remarkable dream which he once had, but not knowing the particulars, have attached a degree of mystery and importance to the event, for which this simple statement shows there is no reason.

Though Mr. Audley had been for several years a partaker of divine grace, he does not seem publicly to have professed himself a follower of Christ, by connecting himself with his people, till January, 1786. This step was evidently taken under a deep sense of its importance; and it would be well, if a public profession of religion were always entered on, with that close self-examination, that humble dependance on sustaining grace, and that holy fervour in seeking it, evinced by the subject of our narrative. Previously to his appearing at the table of the Lord, he set apart a day expressly for fasting and devotional engagements; and himself thus states the occasion:—

“ Having for some time been convinced, that *fasting* is a duty founded on the New Testament, I determined to set apart the first convenient day for that purpose, and have made choice of Wednesday, January 4, 1786. Mr. Bennet observes, that when we make use of fasting, it may be proper

to state the particular occasions and reasons for it. In regard to myself, they are so various and important, that I cannot mention them half, and therefore say, in general—I propose to take a serious review of my past life, in order to humble myself before God for my innumerable transgressions against Him; next, by faith humbly to enter into covenant with Him, through Jesus the great mediator, previous to my sitting down at the Lord's Table, for the first time, on the ensuing Sabbath. Thirdly, to beg a sanctified use of the late most affecting providence, the death of my dearly beloved sister;* and lastly, to pray for victory over spiritual pride and my bodily appetites and passions.”

An account is then added of the devotional engagements in which the day was spent, and a copy of the covenant with God, to which he at that time solemnly affixed his name, but which is too long for present insertion.

From this time nothing particular is known, as having occurred in the history of Mr. Audley, till the year 1790, in which, or about that time, he gave up his business as a woolstapler, and finally relinquished commercial pursuits. What were his particular reasons for this step cannot now be stated. It is not, however, improbable that one important inducement, was a revival of the desires he had before felt, of being engaged in the work of the ministry. He appears, for some time, to have been in the habit of assisting at the meetings of the church for devotional exercises, and of occasionally addressing the children of the Sunday School, on the Sabbath evenings; but it was not till the year above mentioned, that he received the sanction of the church with which he was connected, for exercising his gifts, in the public ministry of the word. At what places, or to what extent he was at first engaged in doing so, cannot now be

* Mrs. Housman, of Lancaster, a most amiable and pious woman, to whom he was particularly attached. She died within a year after her marriage, leaving behind her an infant son.

ascertained: nor is it distinctly known, whether he ever proposed settling, as the stated pastor of any society; though the probability seems, that he only contemplated occasionally officiating, as opportunities might arise. No private memorandum of the times and places at which he preached has been found among his papers, bearing an earlier date than 1808. It is well known, however, that for several previous years he had often assisted in the villages round Cambridge, and supplied for the Ministers of that town and neighbourhood. From this time till 1820, (when the account breaks off,) his engagements were numerous, and the Sabbaths comparatively few, in which he was not officiating for some congregation. His exertions in the villages were, in some instances, particularly successful. This was especially the case at Sawston, a village about seven miles from Cambridge, where he was in a great degree instrumental in founding the congregation at present existing. He first preached the lecture there in October 1807; and after frequently assisting in carrying it on, he had the pleasure, on Lord's-day, September 30, 1810, of preaching two sermons at the opening of a barn in the village, for constant public worship. In the summer of 1811, the erection of a neat chapel was commenced, which was opened in March 1812; and on the 15th of December in that year, he had the gratification of being present at the ordination of the Rev. H. Tyler, (now of Sawbridgeworth,) over the newly formed church. "So far," he observes, referring to this occasion, "I have the satisfaction of seeing that my labours have not been in vain." He also heard of some pleasing instances of usefulness which had attended his labours there. It should be added, that he also exerted himself, to some extent, in obtaining

assistance in liquidating the debt incurred by the erection of the meeting-house.

At the close of 1809, and the commencement of the following year, Mr. Audley was engaged in preaching principally at Cambridge. The Rev. William, (now Dr.) Harris, at that time the beloved pastor of the church in Downing Street, having been laid aside, for a time, by the rupture of a blood-vessel, availed himself of his assistance. He preached, with the exception of a few services, from Nov. 26, 1809, till the 25th of February following; and to a considerable extent, attended to other pastoral duties.

In 1813, an event occurred, which led to his regularly officiating, during a considerable time, for the congregation worshipping in Green Street Meeting-house, in the same town. Mr. Stittle, a singular but excellent old man, who had originally been sent out as a preacher by the celebrated John Berridge, after having laboured in that place for many years, expired in the month of July. He had, during his last years, resided in a cottage belonging to Mr. Audley, which being very near his own residence, he had enjoyed frequent intercourse with him, and received many instances of kindness from him. Entertaining some fears as to his congregation after his death, he had requested Mr. Audley, if possible, to supply them for a time himself. On the afternoon of July 25th, he accordingly preached Mr. Stittle's funeral sermon; and from that time continued to occupy the pulpit, with very few Sabbaths excepted, till August in the following year; and there is reason to believe his services were both acceptable and useful.

In the beginning of 1820, he was entirely laid aside by a violent attack of inflammation on the lungs. He felt himself so greatly

reduced by this illness, that even after the disease had been subdued, he had but little expectation of ultimate recovery. After being confined to the house about ten weeks, he was able to be taken in a sedan to public worship: and feeling his strength gradually returning as the spring advanced, he in the summer visited his friends in Essex, and spent some time at Hastings, in each of which excursions he occasionally preached.

Early in the summer of 1821, Mr. Audley, somewhat to the astonishment of his friends, vacated the residence he had for several years occupied at Cambridge, which, from its retired situation on an eminence, at a remote part of the town, had received the truly appropriate designation of "*Mount Pleasant*." His furniture, with a valuable and extensive library, which he had been for several years collecting, were sold, with very few reservations; and the house let, two rooms only being retained for his own occasional use. These, however, he occupied but very little; for till about two or three years after, at which time he sold the whole of the premises, he was, for the most part, either lodging in London, or visiting different parts of the country. That after having for so many years enjoyed the comforts of a private and respectable establishment, and being surrounded by an extensive circle of attached friends, he should, at the advanced age of seventy, forego such advantages, and subject himself to the necessary inconveniences of a changing and uncertain dwelling, certainly appeared, at first, somewhat surprising. It was with this feeling, that his intimate friends regarded the event of his leaving Cambridge; until it some time after became painfully apparent, that a material change in his pecuniary

affairs had doubtless operated in his own mind, as the motive of his conduct. That his resources were, at one time, not only respectable but abundant, there is every reason to believe; but by what unfortunate circumstances they afterwards became so contracted as they ultimately were, has not, it is believed, been disclosed to any of his friends. The fact, however, becoming evident, his well known character became a more than sufficient pledge to his friends, that they were such as to commend him to their affectionate sympathy. By their kind and prompt liberality, an annuity was secured to him, which, though it of course left him without the abundance of former days, was amply sufficient to raise him above pressing necessity. It should also be added, that the manner in which this was done, while it showed their regard for his feelings, reflected additional lustre on their own.

In 1822, he spent some time at Swansea, in South Wales, from whence, though then seventy-two, he crossed the Bristol Channel to visit some friends in Devonshire; in which excursion he frequently preached with much acceptance. Some time after this he was stately ministering at Huntingdon, during several months. He appears to have felt a lively interest in an attempt which had for a considerable time been making, to raise an Independent interest in that town; and had often contributed to assist the object, by occasionally preaching there. On one of his visits he received an application to preach to the people for three months, with which he complied, and it is believed, continued some time longer after these were expired. The interest was certainly much indebted to his seasonable and judicious assistance at that time. His services proved so acceptable, that the con-

gregation was induced, notwithstanding his advanced age, to request his permanent residence among them; but with this invitation he did not comply. They are now happily settled with a minister, and have removed from a warehouse, which they then occupied as a place of worship, to a respectable meeting-house which has since been erected in the town.

From this time Mr. Audley was frequently changing his abode. With some intervals, he lodged for a considerable time at Pentonville, Croydon, and Dorking, and particularly at the last. Feeling, however, the inconvenience of such an unsettled mode of life, he had been for some time anxious to obtain a neat and small habitation; so situated, that with little fatigue, he might be able regularly to attend public worship. He at length met with one, at Stoke Newington, which appeared particularly suitable. To this he removed about Michaelmas 1826; a step which was unquestionably highly conducive to the comfort of his last days. One thing which rendered *this situation* more especially desirable, was that he had again the opportunity of enjoying the society, and attending the ministry of his former respected friend and pastor, the Rev. Dr. Harris, who had recently undertaken the charge of the Independent Church in that village. The particulars relating to the few remaining months of Mr. Audley's life, cannot be better narrated than in the words of that gentleman; who, in answer to the request of a friend for some information on the subject, writes as follows:—

“About Michaelmas last he came to reside at this place. His first appearance impressed us much, as we had not seen him for some time, and he had recently been ill. There were in his looks and manner, indications of rapid advances to the termination of a long and useful career on earth. For some time after-

wards he appeared to revive, and was evidently cheered by the kind attention of friends, who paid him every mark of respect. He was rarely absent from public worship, and appeared much to enjoy his religious engagements; but felt himself inadequate to undertake any part, even at our prayer meetings. Beside other opportunities, he usually spent a few hours with us on the Lord's-day; and his society seemed to transport us to Cambridge, ever dear to our recollections as well as to his. During the winter he had an attack of illness, under which he expected to sink, but was speedily restored to nearly his accustomed state of health. Toward the end of March, however, his infirmities rapidly increased, and he was soon after confined to the bed. There was not much positive disease, and his medical attendants, one of them a pious and distinguished physician from London, long retained an impression that he might yet be restored. But it appears that nature exhausted, he gradually became weaker in body, and more imbecile in mind, though without any remarkable aberration of his powers to the last.

“I wish it were in my power to give a more copious account of the state of his mind during his last illness; but this his natural reserve, which for the most part continued, has prevented. Excepting in answer to direct inquiries, he said little on the subject of personal religion, and his own prospects. There appeared in him an acquiescence in the divine will, and calm expectation of his departure. He often expressed his thankfulness for the kind providence which had brought him hither, to receive, in his enfeebled and dying state, the attentions which Christian friends readily paid. At my last interview with him, which could be called conversation, the evening sun sweetly beamed across his bed. This led to some remarks respecting the Sun of Righteousness, and the beams of glory radiating from his immediate presence. He was cheered. Animation lighted up his countenance. He pointed up with energy, ‘Ah,’ said he, ‘I want to look thither.’ He often professed, that only the grand first truth of the Gospel would support him, ‘that Christ Jesus came into the world to save sinners.’ A few days before his departure, he told Mrs. Harris, that he was incapable of thinking; (O, what a lesson to those who postpone the most important of thoughts to a dying hour!) he could only with Stephen look up and say, ‘Lord Jesus receive my spirit.’ I saw him on Thursday, when he seemed to be in considerable pain. To the remarks which I made he only looked an answer, and at length, with much indistinctness of articulation, requested me to pray with him. I saw him no more. On

Saturday, Mrs. Harris perceived, that he was still more rapidly declining; but we were notwithstanding surprised, in the evening, by hearing that he suddenly complained to his nurse of a sense of suffocation, and died almost instantly."

Thus on Saturday evening, April 28th, this venerable servant of Christ closed his mortal career, in the seventy-seventh year of his age. Though there was not in his last moments, any of that ecstatic rapture which some believers have experienced, there was that calm and settled confidence in the rich provisions of divine mercy, which equally illustrates the reality and value of personal religion. In his death, the words of the Psalmist received another illustration:—"Mark the perfect man, and behold the upright, for the end of that man is peace."

In presenting a brief review of the character of Mr. Audley, it must be owned, that he had many peculiarities in his personal habits, and some in his natural disposition. The former, however, may perhaps be attributed to the almost uniformly unfavourable influence of a single life; and the latter were, in a great degree, counteracted by the operation of eminent personal religion. He possessed a sound understanding; and being naturally fond of studious pursuits, he had acquired a very considerable extent of information. This, added to his personal worth, made him a highly acceptable companion among an extensive circle of friends. Genuine hospitality marked his intercourse with them at his own house, which was always open to the friends, and especially the Ministers of Christ. To the poor he was a kind and valuable friend; often aiding them, while he had it in his power, in a pecuniary point of view, or assisting them, not less effectually, by his judicious advice. By many whom he has thus befriended, his memory will be long cherished with affectionate respect.

As a private Christian, the character of Mr. Audley stands deservedly high. It may truly be said of him, as of Cornelius, that he was "*a devout man.*" There was a uniform gravity and seriousness in his deportment, which, though often blended with Christian cheerfulness, yet sufficiently indicated a mind habitually alive to the importance of spiritual things. He was in the constant habit of spending a large proportion of time in the private exercises of devotion. *Thrice* in the day, at least, did he usually retire for this purpose; and that a considerable time might be enjoyed without interruption in the morning, he made a point of rising early, very often as early as *four or five o'clock*. Several memoranda found among his papers, and written while he was on different journeys, show that he was at such times equally attentive to this particular. He would often, after arriving late in an evening at a place which he was to leave early on the next morning, indulge himself with only three or four hours rest, rather than abridge the time for his morning or evening exercises. It was no unusual thing for him, on such occasions, to rise as early as one o'clock in the morning. Another feature in his Christian character was his strict observance of the Sabbath. Though in general unusually careful in guarding against exposure to cold or damp, it was not a little that would keep him from attending the public ordinances of divine worship. So great was his attachment to these, that till within a few weeks of his death, he often attended the three services of the Sabbath, as well as those on other evenings in the week. On the Lord's day he was desirous of keeping his mind as free as possible from all secular concerns, and was therefore accustomed to leave any letters

which might arrive by that morning's post, to be opened the next day. If, however, he had reason to think any one was of urgent importance, he would still, if possible, leave it till the public services of the day were closed. In addressing his friends also, he carefully avoided writing by a post, which would occasion the letter reaching them on the Sabbath.

But while thus attentive to the private duties of religion, he was deeply concerned for the spiritual welfare of others, and ever ready personally to assist in promoting it. For the young he uniformly felt a very lively interest. Very soon after the excellent Mr. Raikes first instituted Sabbath Schools, Mr. A. wrote to him for some information on the subject; and from that gentleman's reply, which has been found among his papers, it is inferred he had it in contemplation to attempt the establishment of a school, but whether at Cambridge or elsewhere does not appear. Of all the local institutions intended to benefit the town, county, or neighbourhood, Mr. A. was not only a warm, but, in most cases, an efficient friend; and there were few of them in which he did not, at some time, sustain the office either of Treasurer or Secretary. All the noble institutions of the day, such as the Bible and Missionary Societies, met with his warmest approbation; and of each of those named he became, at their first establishment, a member for life. While thus anxious for the success of every effort to promote the general extension of the kingdom of Christ, he was by no means indifferent to the especial interests of that denomination of Christians, with which he had felt it his duty and privilege to connect himself. Free from every thing bordering on bigotted or sectarian feeling, he yet knew the importance attached

to his principles as a Dissenter and an Independent; and while, from his heart, he rejoiced in the prosperity of all who love the Saviour, he was still consistently alive to the welfare of his own denomination. Nor may it be unsuitable here to add, that under the influence of these feelings, he rejoiced in the publication, and was interested in the success, of "the Congregational Magazine," as ostensibly connected with that body. To him, it is believed, the Editors of that publication will acknowledge themselves chiefly indebted, for the information contained in the statistical account of the churches of Cambridgeshire, which appeared in one of its early volumes.

It now remains to advert to the more public character of Mr. Audley, as a minister of Christ. And here, the manner in which he conducted the devotional parts of public worship should be particularly noticed. His prayers were usually distinguished by a becoming solemnity, a scriptural simplicity, a comprehensive fullness and variety, and, at the same time, by a holy and devotional fervour, which indicated a heart habituated to the exercise, and which seldom failed to impress the minds of those whose devotions he was conducting. As a preacher, he was characterized by a plain and simple, but judicious exhibition of the leading truths of the gospel, and a rich illustration of Christian experience. If there were not much in his sermons to gratify a fastidious taste, or to enchant a vivid imagination, there was much to inform the judgment, to impress the heart, and deeply to affect the conscience. During the last 18 or 20 years of his ministry especially, his labours were in general very highly acceptable; and many pleasing instances are known, in which they were instrumental in awakening the careless,

in encouraging and directing the inquirer, and in edifying the more established believer.

On several occasions Mr. Audley appeared before the public as a writer. In 1784 he published an abridgment of the excellent Mr. Howe's piece on Self-dedication, and Dr. Grosvenor's sermon on "the Temper of Jesus," to which he prefixed brief lives of the respective authors. He was also the author of a small, but useful and entertaining work, entitled "A Companion to the Almanack," containing brief explanations of particular days and festivals, and a great variety of information which could not have been collected without considerable pains. He published also a new and corrected edition of a work by the father of the celebrated Arch-

bishop Leighton, entitled "An Appeal to Parliament, or, Sion's plea against the Prelacie," for which work its excellent author was treated with such unexampled cruelty by the Star-chamber. In 1804, Mr. A. printed "a Sermon on Harvest, or an Address to Farmers, Reapers, and Gleaners," founded on Ruth ii. 4. His last work was a short memoir of an old and valued friend, the Rev. Coxe Feary, of Bluntisham. He is known at different periods to have contemplated some other publications, which, however, never appeared. Among these were a treatise on the divine promises and threatenings, and an abridgment of Howe's Blessedness of the Righteous, a work to which he was particularly attached.

AN ORIGINAL SERMON BY THE REV. PHILIP HENRY.

*From the Henry Papers, in the Possession of J. B. Williams, Esq. F.A.S.
Shrewsbury.*

"He will keep the feet of his saints."

1 Sam. ii. 9.

THESE words are part of Hannah's song of thanksgiving, which she sung upon occasion of a son given her in answer to her prayers. It was an extraordinary mercy, and she was extraordinarily sensible of it, and thankful for it. In her song, she sets herself to glorify God, to give unto him the *praise* of his mercy.

In the text she mentions one great act of his goodness to, and care of, those that fear him—that *he keeps their feet*—whatever becomes of others, he will be sure to look to them. He has done it. He doth do it. He will do it.

Doct. I. That there is a people in the world that is peculiarly God's; and they are *saints*—his *saints*.

No. 32. N. S.

The word translated saints, signifies two things.

1. *Merciful ones*, a people of mercy, i. e.

1.) Such as have obtained mercy. 1 Tim. i. 13. I obtained mercy: Greek, I was mercified. The Lord did pour out a flood of mercy upon me. We were in misery, and that misery had been our portion for ever if one thing had not prevented, viz. mercy, Tit. iii. 5. Oh be earnest with God for a share in this mercy, Ps. li. 1. You that have obtained mercy be very thankful, for you have great reason. Of all things we have most reason to admire mercy, Ps. cxxxvi.

2.) Such as do shew mercy, Isa. lvii. 1. Saints are of a merciful disposition, Matt. v. 7. Mercy is to be shewed,

3 G

(1.) To the souls of others—pity them in their sins, in their sorrows—reprove, exhort, comfort, direct, out of mercy.

(2.) To their bodies, Matt. xxv. 35.—Every good man has that in him that disposes him to this; to feed, to clothe, Ps. xxxvii. 26.

(3.) To their faults—not aggravate, but make the best of them; restore with the spirit of meekness, Gal. vi. 1.

(4.) To their names—neither raise, nor receive false reports: nay, Prov. xii. 10., a good man is *merciful to his beast*. Put on, therefore, as the elect of God, bowels of mercies: we have many precepts, Mic. vi. 8. An excellent pattern, God himself; be merciful as he is merciful, Luke vi. 36.

2. *Holy ones*—God's people are saints—*holy ones*. Saints are of divers sorts:

1.) There are men's saints, and God's saints. Men's saints are such as men are pleased to give that title to; whether they are so or no. The church of Rome has many such saints, St. Francis, St. Dominick, St. Winifred, &c. A solemn business they make of their canonization: it is bought with money—not till fifty years after the person's death—after proof made of some miracle wrought by them. This is a cheat—many saints on earth that are burning in hell. God's saints are such as he accounts so. Ps. l. 5. *my saints*: such as are in covenant with God, by Christ, the great sacrifice.

2.) Saints in profession, and saints in power. Saints in profession, are such as being baptized into the faith of Christ, do walk unblameably according to the rule of the Gospel. Paul's epistles are directed to the saints at such a place. Saints in power are such as have not only a name to live, but are alive indeed; made partakers of the divine na-

ture; justified, sanctified, renewed in the whole man.

3.) Saints on earth, and saints in heaven. Saints in heaven are the *comprehensores*, as we call them, that have finished their course, and have received their crown: the happiness that they were once pressing after, they are now in the possession of—at rest in Abraham's bosom:—see God and enjoy him. Saints on earth are *viatores*, who are for heaven, though not in heaven. They are got out of Egypt, are not yet in Canaan; travelling in the wilderness, in the midst of many infirmities that keep them low and humble, but they are jogging on as fast as they can. These are they whose feet God will keep.

Use 1. This may serve to discover, and rectify the mistakes of many people concerning saintship.

1.) Some think that it belongs only to good men under the New Testament, and not to those under the Old. You see the contrary in the text. Aaron the saint of the Lord, Ps. cvi. 16.

2.) Others think it belongs only to those that are eminent in religion, as Matthew and Mark, and Peter and Paul. No. The meanest true Christian is a saint—the weakest a believer.

3.) Others appropriate it to saints in heaven, and will not have it applied to saints on earth; whereas the Scripture speaks of saints on earth, Ps. xvi. 3., that are hoping and longing to be one day saints in heaven, yet are not so.

4.) Some are offended if the holy men of God under the New Testament, are ever named without *Saint* prefixed—as if we say Paul, and not St. Paul. Others, on the other side, are offended if we do prefix saint, whereas they were saints, and we may call them so; but it is an indifferent thing, and we are no where obliged to it.

5.) Others appropriate it to those

of their own party, and will allow it to no others, whereas it belongs to all that have obtained mercy. It is a title not to be proudly assumed, and yet not to be denied, where the good work is wrought, *Ps. cxvi. 15, 16, of his saints. I am thy servant.* God's servants are God's saints; he doth not say, Lord, I am thy saint.

2. Are the saints God's people? Let them be our people. Are they dear to him? Let them be dear to us. Doth he delight in them? Let us delight in them. *Ps. xvi. 3., Gal. vi. 10., Ps. xv. 4., 1 Pet. ii. 17.* Like delights in its like. They are God's jewels, and should be yours.

Qn. How shall we know who are saints?

Ans. Infallibly they cannot be known: but by their *fruits* you shall know them. Ask your own consciences. What do they say to such ways, and such people? *2 Cor. v. 11. Manifest in your consciences.* Mark those to whom to live is Christ, *Phil. i. 21.*; that worship God in the spirit, *Phil. iii. 3.*

3. Make sure to yourselves that you are saints: for, certain, either a saint or a brute is true of every one of us. O live like saints, *Eph. iv. 1., 1 Pet. i. 15.* Make your saintship sure, and then make your salvation sure. Saints on earth shall be saints in heaven. We profess saintship. O live up to that profession. We are called to holiness, not to uncleanness: to be saints, not sinners. O, then, walk as saints: do all things *as becometh saints*, *Eph. v. 3.*—an excellent word. Doth worldliness and covetousness, &c. become saints? No. Praying, and hearing, and good discourse, becomes saints. Consider the promises, *2 Cor. vii. 1. comp. vi. 18.* God is a holy God, and loves to dwell among holy people. Be saints, that you may have an interest in the promise of the text; he will

keep the feet of his saints. If you would have God to keep your feet, you must keep your sanctity.

Doct. II. It is a promised mercy to God's saints, that God will keep their feet.

Shew, 1. What is meant by the feet here; and what it is to keep them.

1.) There are the feet of the *body*: then it is a promise of preservation and protection to our outward man, going out, coming in, *Ps. xci. 10, 11, 12—121.* He is the preserver of all men; he preserveth man and beast; but he is, in a special manner, the preserver of the saints; they can more comfortably expect; they are in covenant with him, and have a promise from him. We are to encourage ourselves in this promise. If he will keep the feet, much more the head and heart. The feet are most exposed: the feet are the supporters of the whole body. We are to acknowledge God in the performing of this promise daily.

2.) The feet of the *affections*, which are the feet of the inward man, by which the soul moves,

(1.) To that that is good, or apprehended; so love, hope, joy.

(2.) From that that is evil, or apprehended; so hatred, fear, &c.

These feet have need of a keeper, for the affections are unruly, and inordinate: with these feet we often stumble, *Prov. xix. 2.: hastens with his feet*, i. e. is rash in his affections. *Eccles. v. 1. keep thy foot*, i. e. look well to the workings of thy affections. *Exod. iii. 5. thy shoe from off thy feet*, i. e. all carnality from thine affections. It is a mercy to have these kept to right objects, in due measure.

3.) The feet of the *actions*. Our life is a journey; every thing we do is a step taken: when we sin, we stumble and fall; when we do well, we walk and run in the way of God's commandments.

And these feet have need of a keeper. We have need of one to direct, to protect, to keep from sin, to help in duty. Now who will do this for us? Why the great God has promised that *he* will. See 2 Tim. iv. 18. kept from slipping, stumbling. There is an evil of trouble which some extend this promise to, as if it were contrary to the threatening, Deut. xxxii. 35. *their foot shall slide*. But I do understand it of keeping their feet from falling into sin; and if he doth so keep us, we shall either not fall at all into trouble, or that trouble will be no trouble to us.

Shew, 2d. How doth God keep the feet of his saints from falling into sin.

1.) By leading them out of *harm's* way; keeping them from occasions of, and temptations to, sin. 'The world is full of snares. Now he keeps from those snares. This promise is in answer to that prayer—lead us not into temptation. See 1 Cor. x. 13. This is a great mercy, but it is a promised mercy. We have an instance of this in the story of David, 1 Sam. xxix. when he sojourned among the Philistines, the king of the Philistines would have him go with them to fight with Israel; if he should not go he would have been thought ungrateful, if he should, could he fight against Israel? God delivered him from this snare.

2.) By employing instruments of restraint to us. Thus David's foot was kept from falling into the great sin of bloodshed, by discreet Abigail, 1 Sam. xxv. Joseph's brethren hindered by Judah from killing him. Peter had fair warning for the preventing of his fall if he had taken it—but he was recovered—he was not utterly cast down. In this respect two are better than one. Eccles. iv. 9. Eli should have restrained his sons.

3.) By seasonable afflictions. Some rod meets a man, and di-

verts him, *Hos. ii. 6.*; alluding to the husbandman's tining to keep the beasts from trespass; the brutish nature would fain be over the hedge till God comes with a bush of thorns. Thus with Balaam, Num. xxii. though a wicked man,

4.) By the supplies of his grace inwardly. The grace of God is our best preservative against sin—no keeper like that. That grace doth three things to keep the feet.

(1.) It awakes conscience to speak; and by speaking to keep from sin—as Joseph, *Gen. xxxix. 9.*

(2.) It abates, and weakens the corrupt nature, which doth us the great mischief in an hour of temptation. Grace mortifies the flesh with its affections and lusts. Other things may restrain corruption, but grace only *subdues* it. Sometimes the work is done by some suitable word which grace improves, 'as *Psal. lxxiii. 2. 17.*

(3.) It aids, and assists in the conflict with the temptation, *Hos. xi. 3.*; as the nurse holds up the child. *Psal. xvii. 5.* If God did not hold up our goings we should soon fall, our footsteps would slip every day.

Shew, 3d. Why will God keep the feet of his saints.

1.) Because the saints cannot keep their own feet. We are bent to backslide; our heavenly Father knows how weak we are; and, therefore, will not let go his hold. The nurse knows the child's inability. *Isa. xl. 11.* God knows the strength, and policy of our enemies. It follows in the text, *by strength shall no man prevail*; therefore, he will keep the feet of his saints. And, therefore, the wicked shall be silent in darkness. It relates to both.

2.) Because his saints commit the doing of it to him. As he knows their weakness, so they do, in part, know it themselves; and in a sense of it commit their ways to God. This lays a kind of engagement (shall I say) upon God

to help them. Isa. xxvi. 3. Psal. x. 14. God is obliged to help those that trust him, not carelessly, presumptuously, but believingly. We would not fail one that trusts us for any thing.

3.) Because he hath said he will. 1 Thess. v. 24. He is able to keep us, Jude 24. i. e. with an engaged ability; otherwise what comfort that he is able. We may go and plead the promise.

4.) For his own honour's sake; because that is concerned. If the saints stumble, and fall into sin his name is like to suffer by it. 2 Sam. xii. 14. God will not have his enemies to blaspheme; and, therefore, keeps the feet of his saints.

5.) For their peace and salvation sake. He knows how much prejudice it will be to them if they fall—in their comfort, and in their strength. See Ps. cxvi. 8. *eyes from tears, feet from falling.* When God keeps our feet from falling, he keeps our eyes from tears, the tears of trouble, the tears of repentance; and the soul from death too. God loves them, and is a friend to them; and, therefore, he keeps them.

Obj. If God keeps the feet of his saints, and be as he is engaged to do it, whence is it that any of them fall at any time?

Ans. It is not from any unfaithfulness in God, but from their own fault, and folly. They are presumptuously confident in their own strength. They are rash, and careless, and heedless, and neglect the strength that is offered them, as the child puts by the nurse's hand, and then God leaves them to try, and convince them, as he did Hezekiah, 2 Chron. xxxii. 31. and Peter.

Use 1. In reference to what is past. Let us reflect before the Lord, and think how it has been with us as to our feet.

1.) How we have fallen. Bewail it; take the blame to your-

selves. You have forsaken your own mercies by following after lying vanities. God would have kept us, but we would not be kept. Think how you have fallen, fallen here, fallen there. You might have fallen finally, fallen into hell. Hos. xiv. 1, 2. The Lord help us, and all his people, at this day now we are fallen into trouble, to bethink ourselves of our falls into sin; and to return unto the Lord.

2.) How we have been kept from falling. Acknowledge it with all thankfulness. Remember some of your former perils, and think how you have been delivered, prevented with these blessings of goodness.

(1.) It may be it was in time of *prosperity*, and you were beginning to be proud, worldly, and secure, and the Lord came with some rod or other that prevented thy fall—as to David when he said, I shall never be moved. Psal. xxx.

(2.) It may be it was in time of persecution. Thou wast inclined to commit sin to avoid suffering, and the Lord was pleased to prevent in an evil time, and enabled thee, by his grace, to choose suffering rather than sinning.

(3.) When the stream has been strong, leading to wickedness, engaged in bad company, thy feet almost gone, thy steps well nigh slipped; as Joseph, just at the pit's brink, and God kept him. Has he kept thee so? O be very thankful. It may be it was in some great turn of your lives, and God kept you. You are sometimes very sensible of the mercies of God to you in journeys. If you have been kept in your journey heavenward be much more thankful. Consider how many have stumbled, and fallen, and yet you have been kept. It was because God kept your feet, and not theirs.

2. For time to come be exhorted.

1.) Be sensible of your own weakness, and aptness to fall. It is our self-confidence that throws us down. Be not high-minded, but fear. Peter missed it in this. Though all men yet not I—but he sooner than any. You think you may venture upon the pit's brink; and the Lord, to shew you your folly, lets you fall in.

2.) Be much in prayer; commending the keeping of your feet to God, not in the morning only, but often in the day; when compassed about with temptations—Lord keep me. As good have no promise as make no use of it. Here is a promise. Turn it into prayer.

3.) Second your prayers with endeavours, Jude 21. compare ver. 24. Commit your souls to God in well doing. If you will have God to keep your feet you

must keep God's way. Remember that, *Psal.* xci. 10. in all thy ways. If you turn aside, and leave his way he is not bound to keep your feet. *Prov.* ii. 8. *Matt.* xxvi. 4. *allus Neh.* iv. 9. In a word. Among the rest of the pieces of our Christian armour, we have one for our feet, *Eph.* vi. 15. our greaves; the preparation of the Gospel of peace, i. e. Expect, and prepare for troubles in the way to heaven. We get many a wound by walking with naked feet; how beautiful are thy feet with shoes.

4.) If we have fallen we must not lie still, but get up again by speedy repentance. *Prov.* xxiv. 16. *Rev.* ii. 5.

5.) Handle those with meekness and gentleness that are fallen. *Gal.* vi. 1, 2.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

REVIVALS OF RELIGION IN NORTH AMERICA.

No. I.

(In our last Number we published a letter from the Rev. Robert Everett, of the Welsh Presbyterian Church, Utica, U. S. detailing some interesting particulars respecting a revival of religion in the county of Oneida, which has excited considerable attention amongst our readers. We have now received, through the kindness of the Rev. Thomas Lewis, of Islington, an American pamphlet, entitled "A Narrative of the Revival of Religion in the County of Oneida, particularly in the bounds of the Presbytery of Oneida, in the year 1826," which is introduced to the readers by the following advertisement:—

"At a meeting of the Presbytery of Oneida, held in Whitesborough, Sept. 8, 1826:—

"The Rev. JOHN FROST, Rev. MOSES GILLET, and Rev. NOAH COE, were appointed a committee to receive communications from ministers and others, respecting the late revivals of religion in this county, particularly within our bounds; and to publish a narrative of the same,

accompanied with such remarks as they should deem proper, and such suggestions as, in their judgment, are calculated to sustain and increase the spirit of religion in our churches.

"NOAH COE,
"Stated Clerk of Oneida Presbytery."

From this document it appears, that about twenty churches have been the subjects of a simultaneous revival, and that the conversion of three thousand individuals has been the result. We shall select the most interesting parts of the narrative for our miscellaneous intelligence, and intend to present our readers with the remarks and suggestions of the Reverend Gentlemen who formed this committee of publication in this department of our work; and we trust that the perusal may excite, amongst our churches at home, a devout desire to participate in these copious effusions of divine influence.) Ed.

Remarks on the Character of this Revival.

We are constrained to acknowledge that God has made a rich and wonderful display of his grace

amongst us during the past year, in the conversion of sinners, and the quickening of his children. *More than three thousand are indulging hope that they have become reconciled to God through the Redeemer.* About half this number have already united with the Presbyterian and Congregational churches, and a large portion of the remainder with the Baptist and Methodist churches. Never before have the churches in this region been blessed with so great a shower of divine grace.

The history of the church, in every age, forbids the expectation that all this number possess that repentance and faith, which is unto salvation. In the little family of Jesus, there was a Judas. We may reasonably hope that the proportion of deceivers and deceived is not greater among those who are numbered as converts in this revival. And if eleven-twelfths of this number are adopted into the family of the sons of God, and are heirs to the heavenly inheritance, great, unspeakably great, is the blessing, and great should be the joy, and loud the praise, of those who love and pray for the prosperity of Zion.

But while we are bound to give thanks for his distinguishing mercy, we have cause to mourn over our unfaithfulness as ministers and churches, and to weep over the multitudes who still remain "dead in trespasses and in sins."—*How many of these may have been left, on account of the unfaithfulness of ministers, and elders, and private members of our churches! Had every minister been as self-denying and devoted as the nature of his office requires; had all our elders and the members of our churches been as united; as bold, and as active, as becomes the soldiers of the Lord Jesus Christ, many more would doubtless have been brought to the knowledge and acknowledgment of the truth. How often may the Spirit*

have been grieved by those who profess to desire and pray for his influence! The judgment day may disclose facts, which, could they now be known, would furnish matter to us all for deep repentance and humiliation before God. Let every minister, elder, and private professor, inquire what more he could have done for the glory of God and the salvation of souls, and let him confess his offences, by prayer for pardon, through the blood of that Saviour who died for sinners, and dedicate himself anew to his service.

2. This revival has continued longer, particularly in some of our societies, than has been usual in former revivals. It is now more than a year since it commenced in some places where it still continues; and in most of our churches, an unusual spirit of prayer still prevails, and instances of conviction and conversion continue to occur.

3. Considering the number of converts, and the time that has elapsed since the revival commenced, the instances of backsliding have been fewer than usual. From the preceding narrative, it appears, that, with few exceptions, those who have indulged hope, are steadfast, and growing in knowledge and grace. By their fruits in future life their real character must be proved.

4. In this revival there has been less appearance of mere sympathy and excitement of the passions, unaccompanied with conviction of sin, than usual. Most of the feeling, and the strongest feeling, which sinners have manifested, has arisen from the lashes of an accusing conscience. So far as this characteristic of the revival is owing to means, we believe it has been to the fact, that Christians have prayed much for the convicting and sanctifying influence of the Spirit, and that ministers have constantly pressed the consciences

of sinners with those truths which show them their guilt, and their immediate duty to repent and believe. The whole man has been addressed—his understanding, his conscience, and his affections. The general strain of preaching has been far from what is usually denominated *declamatory*; and it has been equally far from what is styled, by the gay, the flippant, and the superficial part of the community, *oratorical* and *popular*. There is a style of preaching, under which such hearers will *feel strongly*, and *love to feel*; and under which they may even weep, as they would over a favourite novel; and from which they will retire, delighted with the powers of the speaker, and the beauties of his composition. But such is not the preaching, under which sinners have been pricked in their hearts, and led to cry out—"Men and brethren, what shall we do?"

5. This revival has been characterised by a remarkable spirit of prayer. Often has it been said—"Christians pray as they have never prayed before." Many have been in deep distress, and felt what it was to *travail in birth* for souls. With this burden pressing upon their hearts, they have cried to God for help, feeling they could not let him go without a blessing; and where Christians have been united and persevering in their supplications, astonishing, and in some instances, overwhelming influences of the Spirit have been witnessed. So great, and so general has been the excitement, that worldly business was in a considerable degree suspended, and religion was the common topic of conversation in all companies and in all places.

6. Unusual strength of faith in the promises and threatenings of God has been manifested in many of our churches. Christians have not only assented to the testimony of God, that there is a heaven and

a hell; but they have seemed, in many instances, to have such a spiritual conception of these amazing truths, and others connected with them, that they have *rejoiced with trembling*. With the eye of faith open upon the eternal world, they have laid hold of the arm of the Lord, with a *grasp* which seemed to say—"It is a case of *life and death with our friends and neighbours*; we cannot be denied. They have not been denied. The ear of the Lord was "open unto their prayer," and "his arm brought salvation."

7. An unusual spirit of prayer has prevailed among converts, and they have manifested a disposition to converse with their friends and others on the subject of religion. It has often been remarked of them, that they were born praying. Many of them appear to have the strength of spiritual manhood, and promise to be among the brightest ornaments of our churches.

8. This revival has extended to all classes of society. Some have been born again in *old age*. Many, very young, have given satisfactory evidence of piety, especially among those who have been trained in religious families, and in our Sabbath-schools. Many men of wealth, and learning, and talents, have been converted, and become like little children. Many, who in common parlance were moral men, have seen that their morality was devoid of that holiness of heart, "without which no man shall see the Lord," and have cried, "God be merciful to me a sinner." Many, who had embraced universalism and other errors, have fled from their refuges of *lies*, to lay hold of the hope set before them in the Gospel. These facts should encourage ministers and churches to pray and labour for the salvation of *all men*, the high and the low, the rich and the poor, the old and the young, the

moral and the profane, animated with the thought, that "he that converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins."

9. Great heart-searchings among professors have characterized this revival. This we have seen in former revivals, but never before to so great an extent. It has been very common to hear professors say, with a solemn, downcast countenance, "I have no religion." They have had severe seasons of conviction. Some probably have, for the first time, been brought to repentance. Most, however, have, after a short time, given evidence of an increased devotion to God; and such have been eminently useful in promoting the work. Those ministers, also, in whose societies the revival has been powerful, have been led to close self-examination, and been apparently deeply humbled for past unfaithfulness.

10. Converts, especially during the greatest excitement, have manifested more joy and stronger hopes, than in any preceding revivals among us. Strong hopes have been considered by many an unfavourable indication. Whether this be a correct opinion, we shall not undertake to determine. But it is worthy of consideration, whether the faint hopes of converts may not arise from not being earnestly pressed with truths adapted to their case, and from the want of more spiritual strength in the church, in wrestling with God in prayer for their deliverance from sin, rather than from deep humility, and a just sense of the danger of deception.

11. Much opposition has been made to this revival. This appears from the narrative. But the half is not told, and for the honour of the county, we think, ought not to be told. False reports have been circulated. Gross misrepres-

entations have been made of the preaching, and other means which have been employed to promote the work. Prejudices have thus been excited in the minds of some, who are doubtless the friends of religion, but who have not been in circumstances favourable to judge for themselves. It is not to be expected, that men actuated by the best motives, and pursuing with hallowed zeal the most noble objects, should act with perfect wisdom and discretion. But from the published accounts, and from personal observation, the committee feel warranted in saying, that ministers and churches have exhibited as much sound wisdom and discretion, as has ever been exhibited in any revival of which they have any knowledge. Yea, we believe that there has been an unusual spirit of prayer to God for that wisdom which is profitable to direct.

It would savour of weakness and spiritual pride in our churches, to justify every thing which has been said and done, in public and private, by the friends of the revival. But we believe it a duty we owe to the cause of truth, to say, that most of the opposition has been excited by that preaching, and those means, which have met the approbation of the great Head of the Church. Indiscretions, real or apparent, are the only things which have given most of the opposers any *pleasure*. Their consciences, could they speak, would tell the world, that ninety-nine hundredths of all the *stir* they have made, has originated from a naked exhibition of Gospel truth, and from the agonizing prayers and faithful exertions of the people of God for the salvation of their fellow-men.

It is not the wish of the committee to dwell upon this opposition. Care has been taken to guard the churches from talking much about the opposition, and

allowing their personal feelings to become enlisted by the falsehood and abuse of opposers. But we have said thus much, to give the Christian public what we verily believe a just representation of this outcry, and to prevent any from being alarmed at opposition to revivals, and neglecting to use means which God blesses in promoting them. We believe, from the history of the church, and facts that have occurred in this revival strengthen the belief, that the elements of opposition to a revival of "pure and undefiled religion," exist in the most enlightened and moral districts of Christendom, and are to be found in that pride, and worldliness, and ambition, and love of pleasure, which reign predominant in the hearts of the unrenewed, and which exist to an alarming extent among ministers, elders, deacons, and private members of the church of Christ. Many, in Christian as well as heathen lands, have their idols, and they are too strongly attached to them to give them up without a severe struggle. Those who would attempt the work, must count the cost, and make up their minds to put on the whole Christian armour, and prepare to receive many fiery darts from the enemy, before he will submit.

ON THE WORK OF THE HOLY SPIRIT.

No. II.

THE view given in a former paper, of the powerful influence of a deep personal and heartfelt interest in the truths of the gospel, is confirmed by the reasonings of the sacred writers, in reference to the nature and tendency of the great doctrine of justification by faith. In that doctrine we are explicitly taught, that all who believe in Christ are treated as though they had died when he died, and had

been raised when he was, inasmuch as they obtain the benefits of his death and resurrection as really and as fully as if they had suffered the penalty themselves. They are said to be "crucified with him," because he suffered on the cross as their surety and representative, and they are said to be quickened with him, through faith in the operation or act of God, by which he was raised from the dead, inasmuch as he rose from the dead in the same public character, the benefit of which is thus obtained. By his obedience unto death, he fully satisfied the demands of the law, and in his resurrection he receives his discharge, and all who believe in him are treated as legally, one with him, and hence they are freed from the curse, and accepted as righteous on the ground of his mediatorial work. The Redeemer died by the stroke, or under the condemnation of sin, and he now liveth by the power of the very Judge, under whose hand he suffered unto death; and he thus died that his people might be freed from the condemning sentence consequent on guilt. "For," as the apostle reasons, "he that is dead," or he who hath paid the penalty of the law, "is freed from sin," or according to the marginal reading, "is justified from sin," Rom. viii. 7. As when a man has suffered the penalty of the law, it has no more claim upon him in order to judicial satisfaction, so believers, being treated as one with their surety, and as having suffered the penalty in him as their substitute, the law has no farther claim upon them in order to satisfaction for sin. And what stronger proof can be given that the whole penal demands of the law have been answered, than that which is exhibited in the resurrection of their head and representative? The surety has been released by the judge himself, and this one approving judicial sen-

tence, pronounced on the righteousness of Immanuel as a federal head, secures the forgiveness and blessedness of all who are connected with him in that public character.

Now, it is the doctrine concerning his work as a public representative, which is employed by his spirit as the moral means of renovating the heart. His spirit purifies the heart by faith. And what is the gospel, by the faith of which the hearts of sinners are purified, but the declaration that Jesus, in his public character, died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures? There may, indeed, be vague notions of this blessed truth floating in the head, while the heart is untouched; but when we unite with the divine testimony the influence of the Holy Spirit, giving a spiritual discernment of its glorious import and its high value, we can be at no loss to see how the whole powers of the soul are hallowed by means of this revelation. This heavenly agent "takes of the things of Christ," and enables the subject of his influence to discern the excellence and glory of divine truth; he leads him to place himself, as it were, in the condition of the Saviour, and to reckon himself wholly indebted to the justifying mercy of God for his deliverance from guilt, not by an act of mere will, or of arbitrary authority, but through the wondrous mediation of his surety; and he powerfully shows him, that one great design of this mediatorial plan must have been to put a stop to the progress of rebellion even by the very means of forgiveness; and he thus appeals at once to his conscience and his affections, and impresses him with a firm and influential conviction that he is freed from guilt in this remarkable manner, that being joined to his

risen Redeemer, he might become the willing and devoted servant of heaven, Rom. vii. 4. The grand reason why the gift of a *title* to the heavenly inheritance is connected with the belief of the gospel is, that such is the nature of the gospel, that when really believed it produces holy *meetness* for that inheritance. While so believing in Christ, sinners are treated as one with him in *law*, and hence are justified through his blood, this very faith in the atonement is the means of effecting a *moral* union between them and their *legal* surety. By the influence of the spirit of God, the sinner is in the first instance led to believe in the Saviour, and believing in him, he is no longer dead in law, "but is passed from death unto life," inasmuch as he is freed from condemnation. And at the same time this heavenly agent, by the influence of love, makes the character of Christ, as displayed in the gospel, so to attract the faculties of the mind, and so to occupy the thoughts and affections of the heart, as to mould them all into its own likeness. If "faith worketh by love," and if what we love we dwell upon, and seek to imitate, can the faith of the gospel fail to purify the heart? What so assimilating as strong attachment? We naturally take the likeness of the qualities we contemplate, and are attracted to the object we adore, like fire, the object of affection reduces every thing which is united to it into its own nature. And what more natural than that the faith which, by a divine constitution, brings us into a state of legal union with the Saviour, should be employed by the Holy Spirit as the means of effecting a moral union between us and our surety, since the object of belief is so admirably fitted to command the affections of the heart. The feelings produced by a spiritual perception of the glories of the

cross, are not to be confounded with that speculative esteem for character, that admiration of splendid deeds, or that sympathy with suffering innocence, which the history of a martyr or a hero might excite. The subject of divine influence feels a deep personal interest in the character of Christ. It is seen to bear upon his own character and his everlasting destiny. It awakens the most powerful convictions of individual guilt, and produces the most trembling impressions of personal unworthiness, while it commands the confidence of the heart; and by its attractive influence so hallows the desires and affections of the soul as to assimilate them to itself. The unalterable importance of what the cross discovers, makes the whole of its precious lessons be turned to personal account. In contemplating what is there displayed, it is not mere abstract worth which commands the regard of the sinner, but the worth of his own representative, and his affectionate friend and brother, so that he cannot but enter with the deepest interest into all his feelings, views, and desires. The excellencies which engage his heart were developed by sufferings endured by his surety in his stead. He feels himself to be the subject of the mighty combat in which the Captain of Salvation most signally exhibited his moral greatness, and to be the prize of that noble victory which was achieved by the development of those sacred principles which constitute the glory of God, and are the means of rescuing slaves of Satan from their fearful bondage. He may have heard the gospel before, but such was the distance at which it was seen, that at best it only glided before him in visions of indistinct sublimity. But it is now brought home to him with powerful energy, and feeling that his own everlasting interests are bound up

with the deeds and sufferings of the Saviour, the truth appears to him as altogether new, its unutterable importance to himself is imprinted on his heart, and in yielding to its influence he is fired at once with gratitude for kindness so unparalleled, and esteem for worth so incomparable.

When the spirit of God, by thus influencing the affection, brings us into a state of moral union with our legal surety, we are enabled so to identify ourselves with him, as to enter into his views and feelings when he died for sin, with a distinctness which could not otherwise be attained. He who believes in Christ, is led by a sanctified sympathy to place himself, as it were, in the condition of his Lord, when he "suffered for him in the flesh." And the divine spirit so occupies his mind with the character which was then exhibited in the work of his redemption, that he has a vivid impression of the solemn circumstances of the surety of sinners, when approaching the offended judge in their behalf; he imbibes his sacred principles, and in a measure feels as he did when drinking the bitter cup of expiation. He is brought to judge as he did of the character of God, of the nature and claims of the divine law, of the evil and desert of sin, and of the nature and spring of misery on the one hand, and of genuine felicity on the other. He sees, and he cordially admits, that God is in the right and himself in the wrong—that sin is exceeding sinful, and that in no other way than by sovereign mercy, flowing through the blood of atonement, can he be saved from merited perdition. He is led to "reckon himself to be dead indeed unto sin," or rather to have suffered death in his surety by the stroke of sin; and he is also led to reckon himself to be now "alive unto God through Christ," or to be now alive in law,

by being brought into a state of acceptance by the gift of God through the resurrection of his head and representative, Rom. vi. 11. And in thus counting to have died by the condemning sentence of sin in his surety, and to have obtained justification from guilt through him, he is delivered from the tormenting fear that arises from a sense of unpardoned rebellion. And as the effect of the slavish fear which hath torment, is to foster the enmity of the heart, and to strengthen the power of its depravity, so in being thus delivered from it, the love of God is implanted, the heart is freed from the tyranny of unholy affections, and the will of heaven becomes the delight of his soul. Having "much forgiven, he loves much." And with the influence of love is connected a sense of his own interest in obedience. For in thus counting himself to be dead with Christ, and now risen with him, he keeps up a constant and vivid remembrance of that close association of misery with sin, which the cross of his surety exhibits; and of the equally close association of blessedness, with union to Christ, which the glory of his risen and exalted representative so strikingly displays. The conviction is pressed upon him, that if he has suffered death in his surety as the result of sin, it were utterly preposterous for him to imagine that life or happiness can be retained, if he give himself to be the slave of rebellion. He comes to be practically convinced that all true happiness is the result of likeness to the Saviour's character. On that character he dwells with the deepest interest, and as the objects which occupy our thoughts, desires, and affections, constitute the mould according to which our character is formed, he takes the impression of that which he adores. Christ dwells in his heart by faith, inasmuch as his glory, revealed in

the gospel, is the object of his intense affection. And the more intensely he loves him, the more he is enabled to comprehend the love of the Saviour to himself; and this again strengthens yet more his love to his Lord, as it at first kindled the flame of affection in his heart. His faith likewise is increased by obedience, for it is a law in nature, that the exercise of a principle adds to its strength. Though faith must precede acceptable obedience, yet where faith exists, the exercise of it, in acts of obedience, will add to its vigour, and being thus invigorated, it will excite to still greater services, for these things have a reciprocal influence. Thus the faith of Abraham wrought, or was exercised, by his works, and works exercising, it was his "faith made perfect," or matured, James ii. 2.

Such is the effect of that heavenly influence, by which the believer of the gospel is led so to dwell on the history of his Lord, as to imbibe his spirit, principles, and views. This result, it is evident, must arise from a personal application of the truths of God to his own particular case. The unutterably important statements of the gospel are brought home to the heart with the power of the Holy Spirit, so that the benefit of its precious discoveries is as fully enjoyed as if it had been written exclusively for himself. He sees that such is its nature, that it must have been designed actually to save every individual who comes to the genuine knowledge of it. And seeing the entire suitableness and absolute freeness of the message of reconciliation, he comes to the Saviour, guilty and unworthy as he feels himself to be, and on the ground of his perfect sacrifice, and his own unfettered invitation, trusts the salvation of his soul in his hands. Isaiah xxviii. 16; Matt. xi. 28—30; John vi. 37; Heb. x. 10—18.

The gospel has come to him, not in word only, but also in power, and in the Holy Ghost, and in much assurance of its truth. 1 Thess. i. 5. His faith arises from a spiritual discernment of such a glory, wisdom, and excellence in it, as satisfied him that a scheme, at once so glorious in itself, and so adapted to the several relations of God and of man, could have none but Jehovah for its author. 2 Cor. iv. 6; Prov. xxii. 19—21. And renouncing all self-dependence, he rests his whole confidence on the atonement of Christ, as fully adequate to show God to be just, while justifying the ungodly, Rom. iii. 2. 5. 26; iv. 5.

(To be continued in our next.)

THE LOVE OF NOVELTY INJURIOUS TO DEVOTION.

“MINE house shall be called an house of prayer for all people,” saith the Lord. There is no little danger, particularly among Protestant Dissenters, amid the fascinating charms of pulpit eloquence, of regarding chapels more as *preaching houses* than as places of public worship; when hearers meet in the streets of our populous towns and cities, they more commonly inquire of each other whom they are in their way to hear, than whither they are going to worship, as if the mind were on the stretch to hear some new thing, like the Pagan Athenians, rather than to have the soul braced in communion with God, by inhaling the salubrious air of evangelical ordinances. People, too, will frequently comfort themselves for their late attendance, by saying that they will be in time for the *sermon*, as if prayer should be considered of minor importance. But as preachers have apostolic precedent for giving themselves *continually to prayer*, as well as the

ministry of the word (Acts vi. 4.); so the people are to remember that prayer is an essential part of the service of the sanctuary. *For I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with the multitude that kept holy day,* Psalm xlii. 4.

It is to be feared that but few ministers can assure themselves of the encouraging apprehension, while engaged in the sacred duty of leading the devotions of their congregations, that a quarter of their audience are mentally accompanying them in prayer, with spirits so refreshed by the exercise, that they would not think themselves altogether disappointed, if even they heard no sermon at all, Jer. xxx. 21. A prayer-meeting, therefore, is a sort of moral barometer, for ascertaining the temperature of piety among a people; for while the attendance of so many in hearing sermons, may be resolved into the attractions of adventitious circumstances, the spirit of devotion can only be possessed by a spiritual mind, and must furnish the best proof of our having profited by the word preached. The faithful minister of Christ has the same end as his Divine Master, who gave himself for us *that he might bring us to God*, as praying, penitent, believing sinners; and he therefore looks with no ordinary anxiety to prayer-meetings on the week days, to know what success has attended his labours on the Sabbath day.

The exemplary piety of many of our popular preachers cannot be questioned; but their talents may be the innocent occasion of deceiving souls; for when the principal conversation of professors is more on the attractive method of preachers, than the evangelical matter of their sermons, it is obvious that such hearers have been more amused than sanctified; nor would those

preachers be the least gratified by the commendation of their auditors, but as that circumstance would excite the hope that they might continue to hear the gospel, and ultimately possess more devotional feelings. Keeping the consciences of men and the Searcher of hearts in view, it affords them much more pleasure to find, that persons who have heard them, leave the place bemoaning their apostate state, and very deeply abased before the Most High, than to be informed that they greatly admire them as preachers, and loudly applaud their ministerial talents. They well know that nothing is more calculated to grieve the Spirit of God, than a secret attempt to build their own applause on the foundation of their official character, considered apart from the glory of God, and the edification of his church; and it is not improbable, that in their retired moments before God, "to whom all hearts are open, and from whom no secrets are hid," that they sigh to pass through the world *unnoticed* and *unknown*, if they could by any means answer the ends of their life and ministry. Serving the Lord with great humility of mind, they seek the popularity of usefulness; and when this spirit is met by their hearers, with prayerfulness to do the will of God from their heart, a concurrence of feeling happens on the same subject, which will seldom fail to bring down the blessing of God on both ministers and congregations. JACOBUS.

ON THE CHARACTER AND INFLUENCE OF THE LITERATURE OF THE DAY.

No. III.

(Continued from page 366.)

Secondly. Christians may prevent much evil from modern literature, by an increased patronage

of those works which are written on Christian principle, or which have nothing in them to injure the mind.

There can be no doubt but that the increase and talent of useful publications must depend on the countenance given to such writings by the Christian public. Injurious literature has not been sufficiently opposed by them; while on the other hand, decidedly religious and unexceptionable works in morals, have not been favoured in their circulation as they should have been. They have had to contend with all the apathy and enmity of the human heart, together with the indifference of professing Christians. How many will spend money to a large amount, in adding to their libraries what are justly called standard works in science, history, and the classics; while very little is spent in buying religious or other publications of a useful tendency, though written by men high in repute for literary and theological attainments.

It is well known that single sermons, and volumes of sermons, remain on hand for years after they are published. I am not referring to productions like those which were properly exposed in your review for April. They deserve to be forgotten; nor do I refer to those which are really excellent, but which, from the comparative obscurity of the writers, though placed in stations of usefulness in the country, are necessarily confined to their own circle of friends. But I am alluding to writers of celebrity; whose names, placed in the title page, should guarantee not only the orthodoxy of the sentiment, but give also a pledge of real talent, from the evidence of former productions. Even such authors have frequently to endure the fate of men of humbler name. It requires some adventitious circumstances, some active exertions

on the part of friends to make the work reach a second or a third edition; oftentimes the *first* remains in the study of the writer, or on the shelves of the publisher, and the copies are disposed of by degrees, in the way of "*gifts*," "*with the author's respects*."

It is at once granted, that there is to readers in general, yea, even to Christian readers, something very uninviting in a single sermon, or in a whole volume of sermons. Whence does this feeling arise? There is unquestionably a too morbid feeling in the minds of the religious public, respecting such works; and we greatly fear, that, in many instances, it has arisen from the perusal of works which stimulate the mind, and unfit it for attention to the sober realities of eternity. A sermon is, indeed, *heard* on the Sabbath, but how seldom, is an hour, during the other days of the week, devoted to the hearing or reading of a sermon.

It seems, however, useless, to fight against this state of things, by going on in the same course. Sermons will, and ought to continue to be printed; but it is surely desirable that Christians should do more to encourage the sale of works, to which the above objection does not apply. There are many such. Let every one do his best, and especially try and convey useful books into that circle which most requires it. This will increase the number of such publications, and the good accomplished may be considerable.

Lastly. Much good might be expected to be produced, if Christians of talent were devoting their abilities, to the production of a class of writings calculated to secure the attention of the general reader.

The chief difficulty is to procure such writers. I have little doubt, however, but that it could, in a great degree be removed, by the

encouragement of Christians in this country, to the class of works referred to. Booksellers will not publish if there is not a demand for the article; and few will write, if there is little or no encouragement to publish.

But what class of writings is best fitted to counteract the influence of the works which worldly readers now peruse? Sermons they will not read; I mean in general; the many publications on the evidences of Christianity; they think they don't require, for they are not infidels. There are, no doubt, many treatises on religion and morals, but the individuals alluded to seldom read them. But, perhaps, some may think, that religious novels, which, within the last ten years have become so numerous, will supply the very class of writings most needed. They may say, will not this be meeting the novel readers on their own ground, and in spite of his opposition to religion, instruct him?

I confess that I have not quite made up my mind respecting the propriety or impropriety of conveying religious instruction, *not* through the medium of *parables*, but of fiction, though I confess the leaning of my mind is against them. I am partly of Sir Roger De Coverley's opinion in this matter. There is one remark, however, which I may be allowed to make; that it is to be deeply regretted that any *necessity* should seem to have existed for such a defective mode of religious instruction; for I should think necessity is the strongest ground that can be taken in its defence. How far Christians and moral writers, or persons capable of becoming such, are to blame, in not furnishing more nutritive, if not such highly seasoned food, is a question I cannot answer. Blame, however, exists somewhere.

A religious person, who writes

a work of fiction, and introduces those characters and scenes without which little interest will be excited, does so under many disadvantages. He may speculate, he may imagine such and such scenes, but he has never seen these prototypes in society. His character and principles have kept him from the society of the world, and if he introduces his readers into fashionable life, and describes the follies of the day, he is soon detected, and his want of discrimination, and knowledge of the world, will soon disgust the reader, for whose benefit the work was *professedly* written.

How then can we best secure the attention of the educated classes of society to useful publications? You know that many modern religious works are *professedly* written for the perusal of the Christian, and with only two or three exceptions, it is the same with our older publications. While we do not say that they are altogether unfit for the man of the world, yet it is apprehended that if more works were written for a specific purpose, namely, the class of worldly readers too often overlooked, more good might be done. There are some admirable works, now in circulation, which are well fitted to promote this object, but new ones are constantly required.

I have already hinted, that talent may be commanded; yes, it is well known that it is now a regular market article, and fetches a certain price, according to the quality. What appears to be necessary, then, is, to give the talents of such writers a proper direction, and exercise them in producing works of religious instruction, which should have as few of religious technicalities as possible, and works of general literature, freed from all that can corrupt or mislead.

It is readily admitted, that no human plan has yet been, or ever

can be devised, to make spiritual religion palatable to the unrenewed mind. We must not imagine, as the ardent mind of a modern imitator of an obsolete style has done, that it is possible to array the great doctrines of the gospel in such a garb as to make them attractive to the noble and the learned. He has made the attempt; we need hardly add that he has failed. At the same time his notion may do good, if it leads those who write for the public to aim more at their benefit, by an avoidance of every expression offensive to good taste, and by the absence of a certain phraseology which repels, while it does not instruct the worldly reader.

The subject, surely, deserves the attention of those who are capable of instructing the public through the medium of the press. They are benefited while they do good to others; we should hail with pleasure every attempt to add to our useful publications for a certain class. Especially should this be the case, when there is an attempt to present divine truth in an interesting form; not, indeed, dilated, or incumbered by the tinsel of sentimentality, but presented in all the boldness, simplicity, and tenderness of a message from God.

That there are men of superior talent to be found among the Christians of this country, we must believe. But their talents have not been exercised in the way above-mentioned, except in a few instances. The world, however, has strong claims upon the services of these individuals. Christians cannot, indeed, cultivate literature to the *same extent* as a mere worldly man can do; yet they may still convince the world that strength of mind and brilliancy of fancy are not confined to the mere hirelings of the press.

Perhaps it is a pity that works on religious subjects should be written chiefly by *professional men*.

I am aware that there is a necessity for it at present; but various important objects would be accomplished, if laymen would engage in the production of such works. Many would then read them, who view with jealousy and dislike the productions of *divines*. Besides, I am inclined to think, that on some topics, the writers would be more useful to the class of readers referred to in this and in former papers. They possess a better acquaintance with their peculiar dangers and objections to the truth. A third object of great importance would be attained; the style would be less loaded with those peculiar expressions which a preacher has the greatest difficulty in avoiding when he commits his thoughts to paper on religious subjects. The phraseology of the pulpit is not exactly that which should be employed in the production of a religious work for the press. We by no means refer to the language of the Bible; but to that conventional mode of expression in common use in religious circles. They may prevent much circumlocution among Christians, in company and in correspondence, but they are by no means desirable in works for the public in general.

Here I would remark, that it is especially the duty of those whose writings have already met with the decided approval of the public, to continue to supply the demands of readers. They will be communicating a boon of no common kind to their fellow-creatures, in thus furnishing works which excite attention; and convey useful knowledge, in a dress which is acceptable, and preserve much time from being *worse* than wasted. The duty of such persons seems to be, not so much to be directed in what they write by the *taste* of readers, as to direct that taste into a proper channel. They are to consider what is *needed*, rather

than what is *desired*, by a certain class of readers.

In this way, by discountenancing what is evil, and encouraging what is good, by the exercise of talents and piety in those who have an aptitude to interest and instruct others, much may be done to lessen the influence of the injurious part of the literature of the day. It remains with the Christians of Britain to injure by indifference, or to bless mankind by a watchful attention to the signs of the times—to consider the union of hostility against spiritual religion, as a powerful reason for union in resisting evil by the weapons of purity, righteousness, and peace. Let Christians only do their duty, looking to God for his accompanying blessing, and I have no fear. The greatest danger lies in the apathy of the disciples of Christ.

I have thus attempted to fulfil my promise, and stated my views on a subject, respecting which I know there is a difference of opinion. If it should, in any measure, excite attention to the quality of our modern literature, and lead in any degree to its improvement, I shall rejoice.

Yours, truly

J. M.

AN INQUIRY RESPECTING THE DESIGN OF BAPTISM.

(The esteemed author of the following paper has been the pastor of the church at Halstead in Essex thirty-six years, for nearly twenty-seven of which, his mind was in such a state of painful uncertainty on the ordinance of Baptism, that he was compelled to decline its administration altogether. At that time he gave to his church and congregation a pledge, that should he be favoured with settled views upon the subject, he would publish them for his own justification and the advantage of the church. The statements he exhibits in the following paper, have now for a long time yielded him entire satisfaction, and have rendered the administration of Baptism to infants and others, in his view, "a reasonable service, at once edifying and delight-

ful." He feels that he owes to his beloved people, who for so many years bore with his indecision, and cherished towards him the most friendly regard, a public acknowledgment; and he further wishes to invite the attention of his brethren in the ministry, to the views he entertains as scriptural upon the subject. The Editors, therefore, anxious to oblige their venerable brother, insert the following paper, without however committing themselves to his opinions or reasonings, or pledging themselves to open the pages of this Magazine to controversy, which might soon fill as many volumes as they could spare pages.)

Editors.

THE question, What is the design of baptism? has been answered by great and holy men, with their respective theories, which severally appear to me contrary to the clear statements of the New Testament. Some define it to be "a sign of the fellowship with Christ in his death, burial, and resurrection," which excludes, it would seem, the Divine Father and Holy Spirit in an ordinance in which their venerated names are formally introduced. Others state, that "it represents the influences of the Holy Spirit in the conversion and sanctification of the soul;" but this, though true as far as it goes, also overlooks the Father and the Son. I would therefore submit, that Baptism with water, in the name of the Father, and of the Son, and of the Holy Ghost, is a ritual compendium of and wisely-constructed index to the Gospel. And that the element employed becomes the sign of the grace which is bestowed by the Gospel dispensation, as the rainbow was the token of the merciful designs of God towards the postdiluvian world. To explain and illustrate this definition, I must solicit the attention of my readers to the following considerations.

1. Though Baptism was unknown as a service ordained of God until John was sent to baptize with water, yet that ordinance, as well as the Lord's Supper, was virtually included in the

observances of the Mosaic law, which was a "shadow of good things to come," and which necessarily continued until it was "fulfilled" (Matt. v. 18.) by the introduction of the Gospel dispensation.

Through the Mosaic economy the ordinance of circumcision ran, which was not of Moses, but was given to him (John vii. 22.), to preserve its continued administration, until the time, when by the junction of the dispensations, it was to be superseded by the rite of baptism. This ordinance Abraham received at its institution for a sign or token, that God would be to him "a God," and to all that in succeeding ages should believe. It was not therefore a sign or seal that he was a believer, for he had better evidence of this than any external token—the witness in himself—the seal of the Spirit, but it was a seal of that truth which his faith had already embraced upon the credit of the promise, that that righteousness which was imputed to him, should, in the fulness of time, be wrought out and brought in by his Son Jesus, and that thus in his seed all the families of the earth should be blessed.

When then the Saviour appeared as a minister of circumcision, it was to establish the truth of God, to confirm the promises made unto the fathers, that God would be a God to him who should believe on Christ for righteousness, as he had been unto Abraham. This done, the pledge of circumcision was redeemed, the seal honoured, another dispensation commenced, and another sign of the grace of that dispensation was required, which I contend was given by the institution of Baptism. Thus the two initiatory institutes, circumcision and baptism, link the one unto the other in the junction of the dispensations to which they respectively belong.

2. The only formal description

given us in the New Testament of the holy rite of baptism, is "the baptism of repentance for the remission of sins," and doubtless the ministry of John illustrates this denomination. He appeared in the wilderness, and proclaimed openly, like a herald, the great ends which this introductory ordinance contemplated. Respecting Christ, he said, "I know him not, but that should be made manifest to Israel, therefore am I come baptizing with water," John i. 31. He therefore unhesitatingly addressed sinners, "I, indeed, baptize you with water unto repentance," Matt. iii. 11, adding, "that they should believe on him which should come after him, that is, Jesus Christ," Acts xix. 4. Thus did he show that the ordinance was appointed to make the Messiah "manifest," and to direct the people to him who is mighty to save. This peculiar character of the Baptist's ministry, was described in the prophetic language of his father Zechariah, (Luke i. 76—79.) "He shall be called the prophet of the highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of sins. To give light to them that sit in darkness, and to guide our feet into the way of peace."

Nothing appears to me more evident than that John was not sent to recognize the knowledge of salvation which they possessed, and to act as "sole judge" who had repented of sin, and received remission, and to administer baptism to the parties as a sign of their actual forgiveness, but that preaching in a mixed multitude, congregated from various motives, and diverse places, he exhorted them to be baptized "unto repentance," as Ananias said to Saul, "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord," Acts xxii. 16.

It may be objected that the Baptist, "when he saw many of the Pharisees and of the Sadducees come to his baptism, said unto them, who hath warned you to flee, &c. bring forth fruit meet for repentance," &c., Matt. iii. 7, and that our Lord said, "that the Pharisees and Lawyers rejected the counsel of God against themselves, not being baptized of John," Luke vii. 29; and it may be therefore inferred that evidence of repentance and faith was required prior to the administration of the ordinance, and that John denounced these as unfit for baptism. To this I would reply, that Luke speaks of the "*Lawyers*," and Matthew of the "*Sadducees*." Luke speaks of "the Pharisees and Lawyers," who, as a body, rejected John's ministry; Matthew speaks of "many" of that same body, who, differing from their brethren, came to John's baptism. The Pharisees were the most numerous sect amongst the Jews, and they, with the Sadducees, were most notorious corruptors of the people. Whilst John, therefore, was proclaiming his message, and administering baptism, he saw many of the Pharisees, &c. amongst the people, and beholding the corruptors and the corrupted, in a multitude before him, he said to them, "O generation of vipers, &c." Luke iii. 7, 8; "and they were all baptized of him in Jordan, confessing their sins," Mark i. 3, i. e. confessing they were sinners in need of repentance and remission of sins, which they should receive when baptized by Christ with the Holy Ghost; "for I, indeed," said he, "baptize you with water unto repentance, but one that cometh after me shall baptize you with the Holy Ghost," &c. Thus they were directed to look to Christ for repentance and remission, and not to profess that they already personally enjoyed them. They received, therefore, the message of

John, as Simon, while in "his iniquities," is said to have believed Philip, and was baptized, Acts viii. 13, which shows that baptism was intended to direct the recipients of that rite to Jesus, "who is now exalted to give repentance to Israel and remission of sins." Here was no denouncing or refusal, nor did he even detain them till they brought forth the fruits of repentance, but he baptized them "unto repentance," directing them to believe in Christ, and by reforming their lives at home to be "a people prepared" for the Lord.

3. Baptism, as administered by John, contained in it the *doctrinal sentiments* which our Lord, after his resurrection, embodied in the *verbal form* of its administration. The sacred Trinity was then held forth. Christ was "the Son" of "the Father," who "baptizeth with the Holy Ghost." These truths were rendered perpetual in the church, by uniting them in the form of baptism, and they make its administration the more expressive, and furnish the grand outline of those truths which are to be more fully explained to the young disciple by the gospel ministry. Thus we baptize in the name of the *Father, the Originator of Grace*, teaching that the God of Abraham is in Christ, revealing the world unto himself, and becoming to all that believe, as he was the Father of the faithful, a *God for ever*;—in the name of the *Son*, who is exhibited to sinners as the *Mediator* and Lord of gospel economy;—and in the name of the *Holy Ghost* as the *Sanctifier* of the church, and author of all the gifts and graces by which the gospel dispensation is dignified and adorned.

Thus, from these considerations, which I think are capable of length-

ened illustration and support, I am disposed to contend that this ordinance is designed to be a *teaching institute*, exhibiting, in the element employed, and in the forms prescribed, the grace of the gospel; and that to employ it as an institute of *judgment*, is an unscriptural provision, or in other words, I believe it to be a *mean of faith*, but never a *test of faith*.

I can therefore administer this ordinance to children, as well as to adults, as I have been long convinced, and derive great comfort from the persuasion, that God designs, by this holy institute, that the whole subject of the gospel revelation should be presented to men in a figure, and that they should thereby be helped to believe, worship, hope, love, and obey, and that disciples and believers should recur to it as the syllabus of their faith, and an abundant source of the most profitable topics for devout meditation.

I have now availed myself of the kind permission of the Editors to occupy a few of their pages, not in the spirit of party debate, but with perfect good feeling towards all my Christian brethren. The beloved people of my care, and the public, may now form some idea of the principles of the system I advocate, and I shall be happy to avail myself of the friendly suggestion of any Christian brother, either in support of, or in opposition to my sentiments, as I intend early, should God spare me, to present to the public a more extended view of my opinions, in a separate publication, though I shall distinctly disclaim then, as I beg now to do, the character of a controversialist.

JAMES BASS.

Halated.

POETRY.

FAREWELL ODE ON LEAVING
SCOTLAND.

LAND of the North, farewell !
Thy mountains disappear,—
Thy streams no longer swell
Their voices on mine ear,—
Sadly I turn me from thy strand,
Thou fair, thou wild, thou holy land !

Science has often told
The treasures thou can'st boast ;
And song has often rolled
To sound thy patriot-host !
Tears can I only give the shore,
Where I perchance may rove no more.

I love thy purple hill,
Beneath a setting sun,
While many a tinkling rill
Its silvery course shall run ;
And mountain shadows stretch away,
As if to meet the rising day !

I love thy placid lake,
A mirror, mountain-bound,
When echo sports to wake
A jocund chorus round,—
And rippling beauties o'er it play,
And music's sweetest murmurs stray !

I love thy deepest glen,
Where timid wild-flowers blow,
And vanished streams again
Well up and gently flow,—
And in the concave of that dell,
To find some ancient hermit's cell !

I love thy loud cascade,
Thundering with endless foam,
Gemming with dew the glade,
Then, truant, reckless roam
Along a thousand devious ways,
Yet threading skilfully the maze !

I love thy landscape wood,
By river and by hill,
Where many a castle stood
Whose ruins moulder still ;—
Pereennial nature thus proclaims
Her triumph o'er the proudest names !

I love thy little isle,
Embosomed on the lake,
And where o'er magic pile
The storms of ocean break ;
Then guide my skiff to fairy realm,
Or mid dark billows hold my helm !

I love thy broad mist-wreath
That on the hill-side creeps,
Feathering the blooming heath,
Pillared on riven steep,
In every varying contour twine,
In every varying sun-light shine !

Yet ties far nobler bind
Thine image to my heart,
And round it still shall wind,
When its own life-strings part ;—
Religion, pure and undefiled,
Thy noblest monument has piled !

Thine, mercies ever new !
Thine, statutes which are right !
Midian of blessed dew,—
Goshen of heavenly light !
O people saved by the Lord,
Thy shield, thy banner, and the sword !

Leeds.

R. W. H.

TO A FRIEND IN SORROW.

MARIA, thou weepst o'er joys that have faded,
Like tints of the evening on young summer's sky ;
And thou weepst o'er dark clouds succeeding, that shaded
The heavens, and left thee in night's sable dye.

And thou weepst the friends who in cold death are shrouded,
Who bless'd thee, then sunk into blissful repose ;
And thou mournest o'er griefs unrelenting, that crowded
Like dark waves when fiercely the northern wind blows.

But, ah ! there is happiness over yon billow,
Beyond Jordan's deep floods a bright valley appears ;
No dark frowning cypress, nor pale weeping willow,
Nor phantoms delusive, nor sad bitter tears.

But balmy groves there, by life's pure crystal fountain,
Stand drest in unchanging, unwithering green ;
And the blest tree of life, upon Zion's fair mountain,
With soft healing verdure and gay fruit is seen.

And the bright Sun of Righteousness ever is glowing,
His beams spreading gladness and light through the place ;
His pardon, and favour, and friendship bestowing,
Where the ransom'd are ever beholding his face.

Morpeeth.

SARAH ELIZABETH.

REVIEW OF BOOKS.

Lectures on some of the principal Evidences of Revelation, delivered at the Monthly Meetings of the Associated Ministers and Churches of the London Congregational Union. By the following Ministers: William Orme, W. B. Collyer, D. D. &c. &c., H. F. Burder, M. A., James Stratten, William Walford, John Pye Smith, D. D., Andrew Reed, Spedding Curwen, Robert Philip, John Morison, Robert Winter, D. D., Joseph Fletcher, M. A. Holdsworth. 10s. 6d.

MODERN discoveries and improvements, in almost every branch of knowledge, have exerted an exhilarating influence upon the human faculties. They have given something of the character of prophecy to the promptings of genius, and wedded cheerful hope to sober and persevering industry. They have shown, that if the sphere of human knowledge and the field of discovery are not absolutely infinite, they are yet like the powers of knowledge, illimitable; at least by any definite lines which human experience or conjecture could draw around them. There hence arises a practical illimitableness, answering all the purposes of a real and demonstrable infinity.

Since the abstract sciences themselves have borne witness to the advancement of knowledge, and admitted most important and palpable additions, although in many departments, they were deemed absolutely perfect, and incapable of simplification and discovery, who shall say, except of the matter of revelation itself, that the human mind has nothing further to attain or effect? Much of the stock of knowledge amassed by former generations has doubtless been lost, and it has been

necessary to do their work over again. We have still to regret the devastations of time and the convulsions of terrene affairs, in reference to some of the fairest portions of science, without even that melancholy resource which we enjoy, for instance, as it regards the architecture of the ancients, of tracing out of its ruins and fragments some of its most graceful and valuable features. We are compelled to survey merely the empty places of these departments of knowledge—their *site*, with scarce a fragment to do more than inform us, that such monuments of human ingenuity, and knowledge and genius, once existed. But could the whole intellectual stock of departed generations have been handed down unimpaired, and the mass gone on augmenting age after age by numerical addition, which would have resulted, in reference to the main stock, in geometrical accumulations, like money at compound interest, to what a glorious height must every branch of science have advanced at this late age of the world? What an elevation and refinement the human mind would have attained! and how noble would have been this intellectual annihilation of death and time! Thought would then, not merely have propagated itself in a direct line, and an infinite series, for that it does now; but that line would have been widening as it advanced, and that series would have been generating new and similar series; or, like time itself, it would have borne all its productions and accumulation along with it. This idea, however, of illimitable and ever-advancing science is too great and too good to be practically realized by a race of fallen intelligences. The evil passions of human nature, in the

convulsions and destructions they produce, will probably always supply in time to come, as they have done in time past, an efficient counteraction to the accumulative and aspiring propensities of human intellect, and a salutary self-originating chastisement upon the apostasy and insubordination of the creature.

These remarks, if wholly inapplicable to revelation in its own substance or matter, are not so in reference to its *evidences*. That is a work which, like the publication of the Gospel itself, must be ever and anon essayed: and though large and satisfactory accumulations should be made, we do not conceive that this will either supersede the necessity, or destroy the possibility of future additions.

We confess ourselves by no means disposed to acquiesce in the opinion of those, who deem that the completeness of the Christian argument, as it has been bequeathed to us by our predecessors, leaves little to be anticipated from the industry and acuteness of the existing generation. Some persons have propagated such views of the perfection of the argument in favour of revelation, as tend to discourage exertion, and repress the ardour of continued and renewed effort. Despondency has been the result; and consecrated genius and industry have been thus too often turned aside to other mines, where, though the veins might be of inferior metal, they were represented as less exhausted by former researches, and more likely to repay the labour of working. Some have discouraged further examination and effort, under the notion that we shall but injure what we attempt to improve; and that an edifice, reared by so many and such wise master-builders in past times, is not likely to receive any accessions either of strength or beauty from the skill of modern hands.

The suggestions of such timid and inconsiderate, though well-meaning persons, are not to be regarded. Their opinion, however well-intentioned, is founded in misapprehension, and, if acted upon, would be found prolific of injurious consequences to the great cause of Christianity. We imagine the Christian argument to be *essentially* inexhaustible; and we persuade ourselves, that we perceive a pre-eminent display of divine wisdom and beneficence, in ordaining that every age shall do its own share of the work, both by adding something to the general stock, and by adapting and applying the whole to the varying aspects of the times. And this opinion is sustained by the whole current of history, since the first propagation of the Gospel. Every age has added more or less of confirmation and illustration to the aggregate, handed down from preceding times; and thus, according to the beautiful saying of Cicero, *time, which obliterates the comments of opinion, has progressively established and authenticated the dictates of truth*. But although it should be admitted that enough has been accomplished to satisfy all reasonable inquirers, it does not follow that nothing further should be attempted in order to leave incredulity without excuse. Infidelity never lays down its arms. Its mode of attack frequently varies. Its ingenuity is always discovering some new point of assault, or fabricating some new missile. The defenders of the Christian cause must therefore show themselves ready to meet the enemy at every point, and prepared to test the superiority of their weapons in every species of encounter. If, as we conceive, the argument for Christianity is essentially inexhaustible, then every new difficulty which human ingenuity and human science can discover, will issue in an additional proof of the divinity of

the Gospel; it will supply a new test of its truth, and proportionally confirm the faith of believers, while it augments the absurdity of disbelief. The discovery of such difficulties is by no means to be regretted. Though for a time their solution may be unattainable, there can be no doubt as to the result. They must be converted into corroborative witnesses. Like fragments of rock which seem cast in the way of a majestic river, as if to stay or drive back its waters, they give but a momentary check to its flow, while they augment its beauty and rouse it to new life. The sentiment which would discourage further effort, and settle down into an idle complacency in what has already been done, may be of a too selfish character. It may arise from an unwillingness to undertake a labour, which, as it regards the undertaker's own satisfaction, might be superfluous. Or it may arise from the comparative hopelessness of the labour. We may deem that the accessions each might hope to make, in so vast an argument, would sink down into a character of absolute littleness, and prove worthless in the great amount. Men of genius and learning possibly despise the character of gleaners in fields where others have preceded them, and reaped the harvest that can never be renewed. But such should be reminded, that single ears or solitary grains gleaned in this field, may be preferable to whole shocks gathered in other harvests. Leaving out of view, therefore, altogether, the varying forms and tastes of infidelity, the new and insidious shapes which old and refuted objections are continually assuming, and which alone would demand a corresponding reproduction and adaptation of the argument, we may be allowed to say, that Providence appears to us to have chosen a most wise and interesting

economy, in not allowing the proof to be exhausted by a single generation. By this method, not only is provision made to gratify the human mind, by the gradual advancement of its discoveries and acquisitions, but a principle is kept in view, which is of great importance to the success of the Christian cause, viz. that no convictions are so deep and lively as those which result from our own discoveries and researches. Nor is it unimportant to observe, that the inexhaustibleness of the Christian argument seems wisely set as a counteractive to our gradual recession, in point of time, from the *earliest*, and therefore from the *clearest* and *fullest* state of the Evangelic facts. It has often been alleged by infidels, that the distance of time at which Christianity is said to have been introduced, greatly obscures its history, and weakens the evidence which its advocates derive from testimony. But instead of this being a fair and valid argument, it will be found that the length of time has contributed rather to confirm and illustrate the original proof, by the gradual accretions of every succeeding age. The means of trying the claims of Christianity have increased with the increase of knowledge, and every fresh test that could be applied to it has turned out to be a new witness. By every new proof of the difficulty of imposture, we approximate to the proof of its impossibility; and the positive testimony derived from history and philosophy, by becoming progressively complicated, increases proportionally in strength. The progress made in some branches of philosophy, in natural history, in criticism, in geology, in chronology, and other departments of human knowledge, has, it is true, started many new difficulties, which at first, and while the principles on which they rested were but imperfectly under-

stood, or the sciences which originated them but immature, seemed to present formidable objections to the claims of Christianity. It became necessary, therefore, to meet and remove, as far as possible, all these objections. The advocate of Christianity augments the strength of his cause, by showing that there is no incompatibility between the discoveries of modern science and the testimony of revelation; and in many cases he is able, not merely to show that there is no discrepancy in the various witnesses, both direct and indirect, but that their agreement excludes the possibility of fraud, and demonstrates the divinity of inspiration. The more real objections or difficulties which philosophy and history can propose, the better for the cause of the Gospel: because, of their solution, sooner or later, there can be no doubt; and because that solution, whenever it comes, must convert the new objection into a new mode of trying the truth of the revelation. In proportion as the *tentamina* are both multiplied and complicated, the proof grows stronger, and the application of it to minds of different structure, of various tastes, and of diverse kinds of knowledge, becomes more extensively practicable. The whole argument thus represents a piece of dove-tailed work, or a complicated system of machinery; the skill of the workman is in proportion to the complexity of the movements and the multiplicity of the parts: or, to borrow an illustration more in point—just as in a case of circumstantial evidence in a court of law; the very intricacy, complexity, and multiplicity of circumstances tallying with the main question, and contributing proof and light from so many different quarters, and all independent and diverse, constitute the very strength of the case, augmenting progressively, according to the intricacy and num-

ber of the circumstances brought together. The application of this mode of reasoning to the evidences of revelation, will be immediately seen in reference to prophecy. It is on the minuteness of the detail, the triviality of the circumstances, their complexity and number, that the strength of proof depends. Every additional particular affords a new opportunity for detecting imposition. Truth and reality alone can bear minute inspection. Falsehood is but a picture, and will impose upon us, only as the means of scrutiny are diminished, or the tests limited. Dissect a real flower, and every leaf supplies a fresh and independent proof of the peculiar properties of the whole; but proceed in the same way with the artificial object, and every part and portion of the diverse materials of which it is formed, will supply a fresh exposure of the deception.

Now such, we apprehend, is the case with the argument for the divine origin of Christianity. So far from having come to an *ultimatum*, or risen to a *maximum* of proof, we believe it destined to receive progressive additions until the end of time; and that not merely in the way of improving and reconstructing old arguments, but by positive and palpable accumulations. These may indeed be minute and inconsiderable, contemplated apart, but in their aggregate they will become, yea, are becoming, important; separately, they may not be of sufficient weight to produce belief or preclude infidelity, but united they become majestic and irresistible, like the waves of the ocean. Scarcely a mind of original talent or extensive attainment, has essayed in modern times to touch the Christian argument, without adding something to the general stock. The accuracy of philosophical deductions, the accumulations of history and geogra-

phy, have greatly multiplied the resources upon which the Christian advocate can draw. His fields of proof have been greatly widened, while those before possessed have been better cultivated. The sources whence arguments in favour of Christianity may be drawn, are now become all but infinite. Many of them, however, are yet but inadequately explored. Some of the minor departments have been neglected for the sake of more enlarged and comprehensive views. Frequently too much is attempted by individuals, and their labours result in a thin and sketchy outline. We should be glad to see the principle of the *division of labour* more extensively acted upon in reference to this great subject; let it be treated as science is treated, and then, by and bye, we should have a cyclopædia of the Christian argument which might embody the whole. Let each, like the industrious bee, choose his own course, and cull his own flower, but let all have one hive, and let individual labours be *aggregated*, and the stock would then perpetually increase. Mr. Davison's late work on prophecy is an eminent instance of the success with which one department of the Christian evidences may be treated, without separating it from the main body. He has given us a more minute and truly philosophic analysis of the argument from prophecy, than had ever before been attempted in our language, and we are not aware that any other language can exhibit a work of equal ability in the department to which it relates. We hope many other divines will follow his example. There is yet great room and much need for exertion in the defence of the Gospel. We do not intend, however, to complain. The church of England is rich in champions of the cause of inspiration. Men who have won to themselves and their church imperish-

able laurels. We are happy to meet our dissenting brethren in the same cause. Many of them are well qualified to meet the fiercest and most subtle opponents of the cross. In the great metropolis, that destructive vortex to the young and inexperienced, they have had ample proof, within the last seven years, of the malignity which still works in human nature against the truth and purity of God. Some splendid leaders of the infidel cause have indeed fallen by the blasting hand of Divine Providence, but the herd have too little heart to be disheartened by such events. Perhaps there is some ground for our suspicion that infidelity is rather upon the increase over the whole kingdom. It comes forward, indeed, with no grave and serious arguments. It challenges us to no regular and well-ordered conflict. It deals either in mad and insulting ravings, or in secret and vizored enmity. Its designs have been more successful since they were more cloaked, and it has won the citadel of many a heart by laying suspicion itself asleep, or by first enchanting the unwary keepers with the magic wand of genius. It is therefore necessary, that antidotes to the evil should be largely provided. Many who have only partially fallen into the snare, have feeling enough left to encourage the hope of their conversion. The recent recovery of several eminent characters from the wiles of the enemy, and in particular of one, a veteran in the cause, should inspire Christians with double zeal and activity. Some are yet, we would hope, willing to treat the subject with that grave and serious concern which it merits, and for their sakes, efficient and timely aid should not only be provided, but offered, and even assiduously pressed upon their attention.

The volume now upon our table is a seasonable and valuable pro-

duction. As a brief summary of what has already been effected, under the different heads of the argument, it deserves, and no doubt will enjoy, a considerable share of public patronage. Connected, however, as our publication is, with the body of Congregationalists, from whose ministers in London this volume has issued, it might be deemed unseemly in us to go even to the extent of our convictions and feelings, in giving utterance to our opinion of the book. Although the writer of this article, unconnected with the body of ministers from whom it proceeds, and at a great distance from the metropolis, might fairly set up a plea of impartiality, yet, in our circumstances, it is deemed preferable to withhold from the authors the praise which they justly deserve, rather than incur the suspicion of partiality, or be guilty of the indecorum of praising individuals who are known to be connected with our publication. Most of the authors of these discourses are already as well known, and as much esteemed, for their writings, as for their pulpit labours; and we can assure our readers, that those who have hitherto been less known as writers, are not undeserving of the honourable fellowship in which they now appear. We have laboured under no small perplexity between our sense of duty to the authors and to our readers, in reference to *extracts* from the volume. The only way which offered itself, as both fair and practicable, was to give a short specimen from each discourse. It might have given greater satisfaction, and have afforded a better sample of the ability of certain discourses, to have taken a longer portion from two or three, but rather than pain any individual by a selection which might have been deemed invidious, we have at length resolved, notwithstanding the length to which it will inevitably swell

this article, that each author shall be heard for himself.

The first discourse is by Mr. Orme. Its subject, "The Advantages of an extensive Acquaintance with the Evidence of Revelation." Upon the comfort to be derived from such knowledge the author observes:—

"The enjoyment which springs from an enlightened acquaintance with the great scheme of redemption, and from an extensive knowledge of its grand and overpowering evidence, is of the purest and sublimest order. In that divinely accredited scheme, we perceive the infinite love of God pouring forth its exhaustless stores to effect the deliverance and happiness of the world:—providing a Saviour, revealing his character, accepting his work, and attesting his claims:—appointing an order of means suited to the nature of the plan and the condition of the objects proposed to be benefited by it:—connecting with those means a system of effective influence to insure their success, and to carry forward the design:—and encouraging all who believe, to labour actively, and suffer patiently, by the promise of an inheritance of imperishable glory. To have the full satisfaction that all this is the truth of God which cannot lie, the work of God which cannot fail, the engagement of God which cannot disappoint, must afford to the heirs of salvation, who have fled to lay hold on the hope set before them, strong and everlasting consolation. The floods of tribulation may swell around, and threaten to engulf them; but their anchor will hold fast, being fixed within the veil. The world may seek to ensnare and allure them; but its honours and pleasures will have no glory in their estimation, by reason of the glory which so far excelleth. The workings of unbelief may occasionally darken and bewilder their minds, and endanger their peace; but the word and oath of God, confirmed by the sacrifice of his Son, when again contemplated, will restore confidence and re-invigorate the life of godliness. The darts of Satan may fly thick, and both annoy and wound; but the shield of faith, formed by the testimony of God, will at length successfully repel them all. Bodily strength may decay, mental vigour may decrease, death may approach, clothed in all its terrors; but the deathless principle of God's implanting, fed by the means of his own appointment; and nourished by the selectest influences of his Spirit, will even in those circumstances increase in strength, and evince its unearthly nature and origin. It will resist the progress of time, the effects of disease, and the fear of death. It will pass unhurt through the

dark and cheerless valley, survive the dissolution of nature, smile over the ruins of the universe, and reign and triumph in immortality."—pp. 34—36.

The second discourse, by Dr. Collyer, is on the Divine Legation of Moses; and the leading feature of the Mosaic Economy. We select the following passage, not because it is the best, but because it can be read separately from the whole with less injury than almost any other part of the sermon.

"It is vain to assert that Moses borrowed his account of the Creation from Egypt, from India, or from any ancient philosophical system. A reference to any, or all of these, will shew that for such an opinion there is not the slightest foundation. There is just so much resemblance between them as may be supposed to subsist between truth and tradition;—tradition, once derived from truth, but having lost the trace of its original by the influence of change and corruption: that which was imperfect at first, becoming every day more obscured and more mutilated, mixed up with the prevailing customs and habits of thinking of the different nations and ages through which it passed, and over which it prevailed; and truth, pure, unmingled, immediately derived from the Fountain of Life and of Light himself. The system of philosophers presented, in different countries and times, an unnatural combination of the most abstruse metaphysical subtleties, with the most extravagant dreams of the fancy. Causes and effects, real and imaginary, were confounded. Some contended for an eternity of succession, maintaining the integrity of the whole, while the parts of which it is composed were admitted to be perpetually changing;—others imputed the organization of a system of matchless order and symmetry, to accident.—"Vain wisdom all, and false philosophy!"—School clamoured against school; and every new hypothesis presented confusion worse confounded. Amidst a jargon of terms, and a contradiction of systems, the most inextricable perplexity prevailed. The Jewish Legislator advances—he passes through the crowd of contending philosophers—he stands upon the margin of the sea and of the dry land—he raises his hand towards the skies, and proclaims, 'In the beginning God created the heavens and the earth.' Strife and uproar are at an end. Conflicting schools are silenced. The grand discovery is made. The Great First Cause is announced. Nothing is heard but the omnific word, 'Light be;—

'and Light was.' Will any man call upon me to prove that this is inspiration?

'There stands the messenger of truth! there stands

The legate of the skies!—his theme divine—

His office sacred—his credentials clear.'

And before the shining of his unveiled face, the twinkling stars of human science and philosophy—the pride of India and of Egypt, of Greece and of Rome,—the boast of the ancient schools—hide their diminished heads."—pp. 48, 49.

This is an excellent sermon. We object, however, to one argument which the Doctor uses. At page 64, he refers to the "sanctions of the New Testament given to the law." In an argument in which the inspiration of part of the Old Testament is in question, the authority of the New ought not in fairness to be assumed, as being itself yet in question.

The third discourse, by Mr. H. F. Burder, on the evidence arising from Prophecy, supplies us with the following comprehensive passage.

"I will satisfy myself with adverting to the predictions in the Old Testament relative to the Messiah. Did your time permit, I would now read to you a series of predictions, selected chiefly from the writings of David and of Isaiah, which foretell, in terms as definite as is compatible with the design of prophecy, the following circumstances:—That the Messiah was to be a descendant of David—that he was to be the Son of a Virgin—that he was to be a native of Bethlehem—that he was to be a resident in Galilee—that he was to be destitute of external recommendations to public notice—that he was to pass through a life of suffering—that he was to be betrayed by a familiar friend—that he was to be proceeded against as a culprit—that he was to display consummate meekness and patience—that he was to be cut off by a violent death, yet with the forms of justice—that his apparel should be parcelled out among his executioners—that, although classed among malefactors, he should be interred in a rich man's tomb—that he should rise again from the dead, without undergoing the process of corruption—and that he should leave this world, and ascend up into heaven.

"A very considerable number of these circumstances are to be found, as you are aware, within the compass of one single chapter—the 53d of Isaiah. And I now

ask you to apply to these predictions the three tests which have been laid down.

"Is it certain that these prophecies were written and given to the world previously to the events? Our appeal is to the Jews, who still are, and ever have been, the adversaries of Christianity. 'The Jews (it has been well said) are our librarians.' These prophecies are in their Bibles as well as in ours: and it is a well-authenticated fact, not only that they were extant in the original Hebrew, but also in a Greek translation, long before the era of the gospel history.

"Apply the second criterion. Is there an obvious and palpable accordance between these predictions of the ancient prophets and the record of the occurrences? I need only ask you to compare the 53d chapter of Isaiah with the history of the events given by the Evangelists, and then to say what effect is produced by observing the precise, the minute, and the multiplied coincidences between the one and the other.

"Apply now the third criterion, and tell me whether circumstances so complicated, so unparalleled, so far removed from the range of human conjecture, could, by any possibility, have been foreseen even by the most sagacious of our race. If, then, this be inconceivable and impossible, the predictions must be traced to divine prescience, and the books which contain them must have the authority of divine inspiration."—pp. 77, 78.

From the fourth lecture, by Mr. Stratton, on Miracles, we select the following.

"Thirdly, It is alleged that no testimony is adequate to establish the truth of a miracle. This assertion is exceedingly hardy and adventurous; it could scarcely have been anticipated that scepticism itself would have proceeded to this length: but it is the doctrine of the most distinguished writer on that side of the question. This is the sum of the argument: we have had no experience of a miracle, we have never witnessed any inversion of the common course of things; there is, therefore, strong probability against any such inversion having taken place in past ages, such a probability as no proof from testimony can overcome.

"It is truly astonishing that men pretending to more than ordinary penetration, should argue in this manner. It can hardly be deemed a sophism or a subtilty, although it is the main principle of Mr. Hume's celebrated Essay: it is a palpable absurdity, against which the common feelings and convictions of mankind rise up in resistance and indignation; for, if I am not to believe testimony to a miracle, on the ground of the improbability and

rareness of the event, and my having had no experience of such an event, on the same ground I must reject testimony in all similar cases. Nothing more is necessary than that the event should be to my apprehension improbable, and that I should have had no experience of such an event, to justify my disbelief, rejection, and derision of the testimony by which it is affirmed. On this principle, the inhabitants of Calcutta never can believe in the frosts of Norway, and the Norwegians never can believe in the heat of Hindoostan. Their experiences are in direct contrariety and opposition; no testimony can overcome the reciprocal improbabilities; and they must remain in everlasting unbelief of a clear matter of fact; nay, in positive denial and contradiction of it, unless they personally visit each other's country.

"On the same ground, the truth of all history must be abandoned; for it is full of events of which we have had no experience, and of improbabilities which have no sufficient basis of belief but testimony; and this, according to the argument, is no basis at all.

"Why will men wantonly and wilfully maintain such perversities? Why will they call light darkness and darkness light? For the absolute and direct reverse of the proposition is the true principle; that events of which we have had no experience, and which are in themselves in the highest degree improbable, are to be received as true upon adequate testimony.

"This maxim was never called in question till Mr. Hume arose, and it may be fairly doubted whether even he called it in question. He is said to have betrayed the literary secret of Rousseau: that wayward and perverse, but brilliant genius, sent forth his paradoxes, if he really made the supposed confession, as the sport of fancy, and as an experiment upon the credulity of mankind. I can believe that Mr. Hume was amazed at his own audacity, and at the astonishment which he created in the world; but he never could have been the dupe of his own sophistries. He believed in testimony as mankind ever have done, and ever will do, otherwise why did he write his history? or who will credit a word of it? or who will not deny that such a man ever lived?

"Is this then the philosophy so lofty in its pretensions, so profound in its penetration, that only a few rare and uncommon spirits can attain unto it! It cuts off all the past; it shuts up all the future; it mocks at another world; and reduces man to the condition of an animal just conscious of his present life, and that is all. For I have no confidence in the testimony of other men, why should I have any in my own recollections?

"If this notion were supported by all

the forms of argument, and all the subtilties of logic, if it came recommended by the most powerful reasoning, and arrayed in the most captivating imagery; and I could not detect its weakness and fallacy, still I should be sure that it was false. It belies my nature; it confronts my institutions. I shall ever believe in testimony from the necessity of my being, and, as Mr. Hume did, in spite of myself and my own paradoxes."—pp. 121—123.

Lecture V. is on "the Evidence derived from the Character of Christ," by Mr. Walford. The author confines his attention chiefly to the *moral perfection* and *transcendent wisdom* of Christ. The following citation will enable our readers to judge of the whole.

"I must remind you, that the evidence to the truth of the Christian religion, which is deducible from the character of our Redeemer, is, as was observed at the commencement of this discourse, strictly moral. An inquiry of the following kind arises, therefore, relative to the subject which is before us:—Is it probable, or likely, that in the circumstances, and at the time in which Christ appeared, such a character as his, was, or could be formed, by means altogether human, and such as are exclusive of a supernatural and divine agency? Or, which amounts to the same thing, was the character of Christ from heaven or of men? Upon the solution of this inquiry, depends the evidence for the truth of Christianity, which is deducible from this source. It is demanded, then, what is the fair and probable account to be given, respecting the formation of a character, so super-eminent in *moral perfection* as that, by which our Lord Jesus Christ was distinguished? I reply, that according to all the rules of a just and impartial reasoning, it is infinitely improbable that such a character originated in anything short of an agency strictly divine, and that no other conclusion can, with any appearance of reason, be drawn. If there be any difficulty in the case, it must lie, not in the conclusion which is drawn from the fact, but must arise entirely from inattention to the perfect singularity of that fact; or from a disbelief of the truth of its existence. For what is the fact? It is, that among the incalculable multitudes of the human race, no individual is to be found, in any age or region, free from the blemishes of moral imperfection, but he alone who claims to be regarded as the Son of God, in co-existence with the seed of the woman. It would be a superfluous labour to enter here, upon the proof of what lies prominent upon the surface of

all history, ancient and modern, public and private; and is demonstrated by all observation, and all consciousness, that men are universally the subjects of moral deficiency: so that 'there is none righteous, no not one.' Now, the Christian assumption is, that all this is true; but that in the midst of these innumerable myriads of transgressors, one Person has appeared, altogether free from the stains, by which the entire species is polluted, and adorned with a perfection of character, which renders him the living resemblance and express image of the Deity: a Person, of whom his disciples aver, that 'he did no sin, neither was guile found in his mouth.' Whence then did this character, we ask, originate? Was it from heaven, or of men? If the reply be, it was of men; then we have the revolting absurdity, of an effect produced by causes which were never known to have given rise to such an effect; but which, having operated during thousands of years, and in millions of cases, have uniformly, and without deviation, produced effects of a nature directly the reverse. No man can credit this. It is not in the power of the human understanding, so to stultify itself, as to come to such a conclusion. We are, therefore, inevitably compelled to determine, on the contrary, that the character of Christ was from heaven; and that the reason why the evidence arising out of that character, fails to produce conviction, results, either from inattention to the perfect singularity of the case, or to a disbelief of the fact, that any such character has ever existed."—pp. 141—143.

To Dr. Pye Smith was assigned the Evidence arising from the Resurrection of Jesus. This discourse is highly valuable, especially for a very ingenious and able harmony of the different evangelic accounts of the facts and circumstances of the resurrection. We must select a portion, however, of the general argument, as better suited to our purpose.

"The proceedings of the original enemies to the Christian cause, carried with them a strong confirmation of the truth of the testimony on which that cause rests.

"The Jewish authorities, the chiefs of their ecclesiastical sects, and the men who exercised absolute power, were in a condition to be thoroughly acquainted with the entire series of these transactions. They lay under the most urgent motives, from both character and interest, to detect the imposture, if there had been one; and

the effectual means of detection were at their command. They had even understood our Lord's predictions of a resurrection more readily than his own friends: for, on the morning after his death, they applied to the Roman governor, saying, 'Sir, we remember that the deceiver said, while he was alive, after three days I shall rise again;' and therefore they requested a guard to be set over the sepulchre. A guard, be it observed, not of Jews, who might have been suspected of some predilection in favour of Jesus, and who might have objected to the being thus employed on their sabbath; but of Roman soldiers, bold and resolute men, heathens, and harassed by no scruples. Now, how did these men in power act when the guard fled to them in terror, and told them what had taken place? If they had believed that the military had been unfaithful, or had all fallen asleep (a thing morally impossible under their discipline and habits), would they not have felt the utmost indignation? Would they not have laid the crime before the governor, and procured the punishment of the men who had so cruelly disappointed them? Would they not have produced the dead body, and so have put the matter publicly and for ever out of all question?—Certainly, they would have so acted, had they been honest men. But they took the course which fraud and fear alone could have dictated. They soothed and bribed the soldiers, and put into their mouth a silly and palpable untruth. Yet this poor subterfuge was really the best that could be devised. Matthew who relates it (and who had probably been informed of it many years after, by some of the parties themselves,) adds that this was the representation commonly circulated among the Jews down to that time. Let me remind you that this weak and impossible story is found in the Jewish book to which I have before referred. It is also found in a Greek work of the second century, of whose genuineness no doubt can be entertained, and which informs us that the Jews propagated every where the statement, that 'a godless and lawless sect had been raised up by one Jesus, a Galilean impostor; whom,' they go on to say, 'we crucified, but his disciples stole him by night, out of the sepulchre in which he had been laid when unailed from the cross; and they deceive men, by giving out that he had risen from the dead, and had ascended to heaven.' Now, observe in what manner these persons acted when, a few weeks afterwards, the apostles were brought before them, and charged with publishing the Resurrection of Jesus. Peter undauntedly accused his judges of the murder of Jesus, and asserted that God had raised him up: 'Of these things' said he, 'we are witnesses:' and, when most eagerly enjoined

by them to suppress the matter, he, in the name of his associates, declared that they would not and could not suppress it. Why did these men suffer themselves to be thus dared and provoked, in the face of their own tribunal? They, who, not long before, had risen in a rage when it was but modestly suggested that no man ought to be condemned unheard; they who had shewn such cold-blooded iniquity and savage cruelty in bringing Jesus to death;—why do they shrink at the rebuke of a poor prisoner, and take refuge in the evasive and temporizing policy of Gamaliel?—Their conduct is inexplicable on all the principles of human action, except one, *the consciousness of guilt*. This it was that made them cowards. They knew that they had bribed the guards. They felt the mine which they had dug under their own feet. They trembled with the dread of disclosure. Hence their altered mien, their pusillanimous counsels, and their dismissing their prisoners with harmless commands and vague vapours of threatening. Their whole behaviour is that of men conscious of wrong, and afraid to stir lest they should undo themselves."—pp. 186—189.

The VIIth Lecture is devoted to "the Evidence derived from the Success of the Gospel." It is by Mr. Andrew Reed. The author first states his argument, and then proceeds to meet and refute the objections of Gibbon. The following is the conclusion of his main proof.

"Now, what is the sum of the entire argument? Here is a religious system, denominated Christian, which enters the world at a most inauspicious period, supposing it to be an imposture. It has not one principle in common with the religions which then prevailed. It is attempted to be propagated by a few persons who are signally disqualified for the undertaking, and are hated of all nations. It is opposed, from the very first, by Jew and Gentile, and chiefly by those who had most power and influence in their hands. Moreover, this religion is hostile to human opinion, human prejudice, human interest, human nature; and this is apparent, from the admitted nature of man, and the avowed principles of the gospel, as well as from the facts, that when men have been induced to adopt the Christian name, they have remained at enmity to the Christian faith, and that there has been, in every age, a predominant disposition to misunderstand and misrepresent, to pervert and degrade it. Yet has this religion been propagated over the earth with a facility altogether unparalleled by any art or

science—yet has it found a place for itself in many a mind and country, to which the simplest mathematical demonstrations are, at this moment, unsolved problems!

“What then is the conclusion? It is, it must be this—that the religion of Christ could not have been propagated by any *arbitrary power*—that it could not have been propagated by any *mere external agency of Providence*—that it could have been propagated *only by a spiritual and supernatural influence* addressed to the perceptions and affections of man;—and, therefore, that the religion of Christ is *DIVINE*, and its propagation through all ages is a *DISTINCT, INDEPENDENT, and SPEAKING EVIDENCE of its DIVINITY!*”—pp. 225—226.

His replies to the specific objections of Gibbon, though brief, are acute, and highly satisfactory. There are passages of great vigour and beauty in this discourse.

The *internal evidences of Christianity* are ably treated by Mr. Curwen.

The following are the propositions which this gentleman illustrates.

- “That the mysterious style and character of the Bible correspond to the essential nature of the Being respecting whose perfections it professes to treat.
- “That the system of moral government which this book exhibits is worthy of infinite wisdom to devise.
- “That the unity of design and general harmony of the scriptural revelation required the constant superintendence of more than human agency.
- “That the excellency of those precepts which form and sustain the morality of the gospel furnishes strong indications of the divine authority of the volume that originally contained them.
- “That the intuitive knowledge which it evidently possesses, viewed in connexion with the majestic form of its appeals, proves the gospel to be an emanation from intelligence that is essentially divine.
- “That the universality of adaptation, which the religion of the Scriptures has provided, evinces it to be an expedient requiring the unbounded knowledge and goodness of God to suggest it.”—p. 250.

Under the last of these propositions we find the following remarks.

- “1. Let individual experience bear witness.
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ness here. The man who communes with his own heart will soon find within himself the elements of that evil thing, whose melancholy influence is every day wasting the world and threatening to make it desolate. His heart moves in sympathy with the mourners that go about the streets, but he knows not how to account for the misery whose root of bitterness has struck into his own heart. The voice of nature and of reason are silent on this fearful subject. They say not why man should die, although they often awake the fear that he may survive his funeral. In the moment of his deep solicitude, this language arrests his attention,—‘By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.’ Conscious from this moment that he is a son of that degenerate parent, his heart is distracted, Needing something to relieve him from the pressure of a care that sinks his spirit, he urges the mournful cry, ‘What shall I do to be saved?’ Inviited by the messenger of glad tidings, he comes before the cross, listens to the successive tones of sorrow,—‘My God, my God, why hast thou forsaken me?’—and of reason,—‘He was wounded for our transgressions and bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.’ He accepts the remedy; and the wounded spirit, refreshed and comforted, is of good cheer, as one whose sins are forgiven him. Having thus tasted mercy at its fountain, as a pilgrim to another world, he hastens on his way rejoicing; nor does he faint in his journey. For, the stream from that source he finds still adapted to his refreshment. It is unremitting as the return of his wants, and ample as his desires for happiness. The rock of which he drinks follows him, and ‘that rock is Christ.’

“Now, we are willing to admit, that this argument is more confirmatory of the Christian’s faith, than convincing to the unbelieving mind. But then, is it unreasonable that the deliberate and solemn statements of the experimental man should be heard by the infidel with as much attention as that of the unbeliever, who has never brought this subject to the test of his own experience? If the pious man tells us simply, that prior to his acquaintance with the gospel he was unhappy, and that he elsewhere sought in vain for a remedy to remove his conscious wretchedness;—if now he says, that in consequence of yielding up his heart to the gospel, he feels ‘joy and peace in believing;’—if under the influence of its principles he assures us, that he is contented with the arrangements of providence in this world, while he longs to enjoy the presence of the Father of his spirit in a world to

come;—if this hope within him gives calmness to his temper, and makes him in the sight of all men, meek and prudent, and charitable and honest;—if, moreover, at this time, he is neither a fool, nor a hypocrite, nor an enthusiast—then, his testimony and professions demand the attention that is due to a reasonable man. Hence, did it not become the unbeliever, before he rejected the gospel, to have performed one of these difficult tasks,—either to have proved the doctrines themselves untrue, or to have shewn the infatuation of his fellow creature, (perhaps, indeed, his bosom friend,) who tells him, that they are the joy of his heart; or to have provided for him some better system, some other principles, that will comfort in life, and sustain him in the prospect of a dying hour? Till you can promise this, if even Christianity be only a solemn delusion, it is cruel to disturb his composure. Tear him from the rock to which he clings, and he rests no more; but

—“Like the ocean weed up-torn,
And loose, along the world of waters
borne,
Is cast companionless from wave to wave
On life's rough sea:—and there is none to
save.”—pp. 270—272.

The IXth Lecture “on the Practical Influence of Christianity,” by Mr. R. Philip, supplies us with the following extract.

“1. *The practical influence of primitive Christianity, whilst it was taught by the Apostles and Evangelists.*

“Now, upon its moral triumphs, even in that short period, we are not afraid to stake the question of its truth: and this is a concession which a reflecting deist ought to participate; for, if Christianity was then *ITSELF* in all things, the public mind and manners were then as *impure* as error and idolatry could render them. Nor was this general profligacy—like that which followed the Restoration in Britain—a sudden revulsion from austerity to extreme licentiousness; but it was the settled habit of the Roman empire, and had been the very element of mankind for ages. Nor was there any thing in any religion of the time operating as a check upon that profligacy: for Judaism had almost lost its moral influence even in Jerusalem; and heathenism actually ministered to all the worst passions of human nature, when Christianity began to assail them. Whatever, therefore, it met with in the public mind that was favourable to its reception, it found neither moral taste nor moral feeling. The heart and habits of society were utterly alien to its practical character. And that character its

ministers did not lower, nor relax, nor conceal, in order to ingratiate Christianity or conciliate the passions. No, indeed; the apostles levelled the whole artillery of heaven against all the vices of all classes; and in the synagogues, the sanhedrim, and before the proconsular thrones, were equally bold and impartial in rebuking sin, while preaching Christ crucified.

“Now, what was the effect? ‘Multitudes believed and turned unto the Lord.’ This is the account given by the friends of Christianity: and its enemies said, that the apostles were ‘turning the world upside down.’

“I will not hazard an opinion as to the probable number of converts during the apostolic age. It is enough to say, that the Christians were soon so numerous as to awaken both the jealousy and the fears of the Jews and Romans. The sanhedrim and the senate thought it necessary to persecute the church, at an early period of her existence. Does not this single fact refute the assertions of *Celsus*, *Julian*, and *Porphyry*, who say, that the first churches were composed only of servants, labourers, mechanics, and women? *Nero*, *Tiberius*, and *Domitian* evidently viewed them as a more formidable body. Or, if this was their general rank in life, their numbers must have been very great indeed, to excite such attention upon the throne of the Cæsars.

“But it is the *character*, not the number, of the primitive Christians, which belongs to this inquiry. Now, if they were, as their enemies affirm, from the *lowest* ranks of life, the more triumphant is the proof they furnish of the practical influence of Christianity; for, amongst the lowest class in society, superstition is always strongest, and vice grossest. The ancient philosophers felt this; and, as much from *despair* as pride, did not attempt to reform the poor. Was it then the *lowest* Romans in Rome, who were so raised in character by the gospel, that their ‘*faith was spoken of throughout the whole world*’? Was it the *lowest* Jews in Jerusalem, who rose superior to the proverbial selfishness of their nation, and set the first example of a widow’s fund, besides making all things common in the church? Was it the *lowest* of the Corinthians, Macedonians, and Achaïans, who, out of their own deep poverty, contributed abundantly towards the relief of the poor saints in Jerusalem? Was it the *lowest* in all the provinces of the Roman empire who nobly braved the wrath of the *highest*, rather than return to Judaism or heathenism? If so, then the practical influence of Christianity proves the divinity of its origin. JULIAN! you are vanquished again by the Galilean; for your charge defeats your own purpose;

and your attempts to rival the benevolent institutions of the Christians, prove the truth of their existence and influence."—pp. 292—294.

Lecture X. On the Experimental Evidence of Christianity, is by Mr. Morison. It comprises a mass of highly interesting observations, from which we can merely select the following short passage.

"But let us now pause for a moment, and ask ourselves, what is the great object proposed by the individual who honestly investigates the two departments of evidence which we have just slightly touched upon? Is it not one of the grandest that can possibly be submitted to the scrutiny of the human mind? Where could we point to another object of superior, or even of equal moment? To know whether God has authoritatively spoken to us or not, is surely a branch of inquiry so awfully interesting to the human family, that he who neglects to satisfy himself upon it, is guilty of a degree of levity which there is no term in our language to express. And if it be true, that wherever the Bible is conveyed, it carries with it the full blaze of its own evidence, what a pressure of guilt and responsibility must rest upon the unhappy millions, who have no impression of the authority and grace of God as speaking to them in his own word. That the Most High should have vouchsafed a revelation of mercy to his apostate creatures,—a revelation the truth of which is attested 'by so great a cloud of witnesses'—and yet that it should fail to realize an universal and cordial reception, is a circumstance which requires to be accounted for upon some satisfactory principle. Were the revelation unimportant, or were the evidence of its truth defective, or in any degree recondite, and beyond the common reach of the human faculties, there would be no just ground of surprise; but when the very reverse of this is the case,—when we call to remembrance that the subject of the Bible is the divine method of saving human souls,—that its truth is supported by a weight of evidence, which no one can discredit without trampling on all the ordinary means of belief,—that its most commanding and influential statements stand forth, as it were, on its very surface, and are embodied in forms of language, unrivalled alike in simplicity and force:—when we take all these things into account, and yet contemplate the avowed infidelity of some, the more concealed unbelief of others, and the awful indifference of the mass of human beings with whom we mingle, we are convinced that there must

be some generic principle, if it can be ascertained, which will account for this fearful state of things which exists; and by which too we may have suggested to our minds the only satisfactory reason why any individual of the human race is led to attend to the evidence of the gospel, as to receive from it the stamp of its regenerating influence."—pp. 314—316.

"The best methods of counteracting infidelity" is the subject of the XIth Lecture, by Dr. Winter. It is worthy of the well known sobriety of judgment and correctness of feeling by which its excellent author has been so long and so deservedly distinguished. The following sentences, though they will prove, perhaps, not very palatable to the advocates of civil establishments of Christianity, possess great weight.

"FOURTHLY,—We shall offer a powerful counteraction to the efforts of infidelity, by a consistent and uniform profession of Christianity according to the will of its Divine Author.

"It is while Christians 'continue steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers, that they oppose the most efficient phalanx to both the open attacks and the covert artifices of the infidel. That Christians of all denominations, both Catholic and Protestant, have ably and successfully vindicated Christianity from the misrepresentations of its enemies, will be cheerfully and gratefully acknowledged. But charge me not, my respected hearers, with bigotry, if I venture to remark, that Protestant Dissenters, especially when united in the fellowship of the gospel, possess within their own hallowed enclosures, and in their scriptural principles, advantages of the highest order in this great warfare. A civil establishment of Christianity presents such potent secular recommendations of the system, as are particularly exposed to infidel objections. There are temptations inseparable from such an institution, to be satisfied with very superficial reasons, for avowing our faith in the gospel. It is the religion of my country—It is patronized by authority—It opens the door, in many instances, to worldly support, to respectability, even to aggrandizement. Such reasons for being Christians, are unable to stand against the ridicule which infidelity throws on the religion of Christ as a worldly system. And while opinions are professed, and practices adopted on human authority, which can derive no real support from the Holy Scriptures, even sincere Christians will

often find it difficult to resist the opposition made to their profession by the sceptic and the unbeliever.

"But where a profession of religion rests on no human authority; where its only appeal is 'to the law and to the testimony;' where there is a minute concern to be governed by the authority of Christ alone, and to adopt the plans and the discipline of the primitive churches, so far as they are detailed in the inspired records: the mind becomes inured to a consultation of the Scriptures; a growing acquaintance with them is the unavoidable consequence; and that acquaintance furnishes most powerful answers to many specious objections. Those who have been habituated to such employments are seldom found among the converts of infidelity. I am indeed fully aware, that it is not the possession of these advantages alone, but a constant attention to them, and improvement of them to the purposes which they are designed to answer, which will become effectual. There are too many in our congregations, and even in our churches, who are very ignorant of their own principles; and these have sometimes injured themselves, and grieved their friends and their ministers, by turning aside. But it is our mercy, that in the constitution of our societies, and in the observance of the ordinances of the gospel, according to the will of Christ, we have well-adapted means of building up ourselves and others in our most holy faith.

"Allow me, then, to recommend a regular and constant attendance on the means of grace; the union of Christians in the fellowship of the gospel, promoted and strengthened by the observance of the Lord's Supper; mutual watchfulness over each other, exhorting one another daily; an earnest concern in our associated capacities, to teach the young, to visit the sick, to spread the knowledge of the gospel in the neighbourhood, to unite in promoting the diffusion of it through our own country, and through the world. To all these purposes, the constitution of our churches is admirably adapted; and we shall by these means, although some of them have little more than an incidental bearing on the subject, be erecting a potent standard against the most crafty and the most imposing efforts of infidelity. These remarks may, perhaps, be the means of securing in the minds of some young people, a greater degree of attention than they have yet given to the distinguishing principles professed in our churches, and of urging the use of those weapons in the defence of a spiritual kingdom, which properly and exclusively belong to it."—pp. 345—347.

The last discourse is from the pen of Mr. Joseph Fletcher, upon

which, for obvious reasons, we forbear to comment; but it shall speak for itself. The subject is "the Mysteries of Revelation."

"The instruments employed both in the Jewish and Christian revelation, exhibit nothing in their mental character that will account for the sublime and exalted conceptions which they disclose respecting the perfections and government of the only true God. This forms one important part of the internal evidence of their divine inspiration. While the wisest sons of nature's light and reason's tuition, amidst all the splendour of Grecian literature, and all the subtleties of philosophic speculation, 'knew not God,' a small and despised community on the eastern shores of the Mediterranean Sea, possess a volume which unfolds more sublime conceptions of the Deity than Plato ever imagined, or Cicero ever taught. When I look at the Rabbinical fictions of this very people, their Talmuds or their Mishnas, I find nothing resembling in majesty, and simplicity, and all the evident traces of internal truth, the writings of the Old Testament. By similar characteristics are the writings of the Christian revelation distinguished. In the New Testament I meet with a disclosure of the character of Jesus of Nazareth—I see a combination of simplicity and majesty, of grace and glory, of purest truth and most perfect beauty, such as no uninspired men could have presented. Rousseau was compelled, in a lucid interval, to confess, that 'if the character of Jesus was a fiction, the inventor was a more astonishing personage than the hero!'—But who were the narrators? The fishermen and tax-gatherers of Judæa! They could as soon have created a world, as have invented the character of Jesus! Yet these are the men who give us all the sublime and mysterious announcements of Christianity; and they were men of unaffected seriousness--of unimpeachable integrity--of disinterested benevolence--of unostentatious and unambitious principles; and they proved all they said, by what they did, and what they were. They were authorised to exclaim--'We have received not the spirit of the world, but the spirit which is of God.'

"Be it further observed, that the peculiar and incomprehensible announcements of this revelation are so interwoven with those parts which are confessedly not of this character, and are so perpetually associated with the feelings and sentiments of the inspired writers, that if we admit the truth and authority of the one, we must admit the truth and authority of the other. We cannot separate them. The truths of the gospel testimony, like the graces of the Christian character,

the fruits of the Spirit,' grow and flourish together! The history of the rise and progress of error affords awful proof of this connexion; for if one sublime verity of this system be renounced, the progress and renunciation soon extends to the rest, and actual scepticism in its spirit and results is the awful consequence!"—pp. 393—395.

Upon the whole we have derived great satisfaction and pleasure from the perusal of this volume. The only exception we feel disposed to offer, respects not the execution of the several discourses, but the general plan. The two or three last sermons are upon topics not so directly bearing upon the evidences of inspiration as we could have wished. Some branches of the main discussion would have been advantageously enlarged, and might, by mutual arrangement, have extended through two or three discourses. In particular, Mr. Burder's, Mr. Reed's, and Mr. Curwen's subjects, were all too extensive and momentous to have been comprised severally in a single sermon; or if it was found necessary to confine the subject to one preacher, at least a considerable expansion might have been admitted in the printed discourse. We wish the volume, however, all the success it so justly merits.

The State of the Metropolis; or, the Importance of a Revival of Religion in London. By the Rev. James Haldane Stewart, M.A., Minister of Percy Chapel. 12mo. pp. 22. 6d. Hatchard.

A Sermon preached in the Parish Church of St. Antholin, Watling Street, on Monday, March 19, 1827, for the Benefit of the City Missionary Society. By the Rev. Hugh M'Neile, M.A., Rector of Albury, &c. &c. With an Appendix, containing the First Report of the Committee, &c. &c. &c. pp. 44. 1s. Hatchard.

Reflections on the Moral and Spiritual Claims of the Metropolis: a Discourse delivered at the City

Chapel, London, introductory to the second Series of Lectures to Mechanics, established by the Society for promoting Christian Instruction in London and its Vicinity: with an Appendix, further illustrative of the Subject. By John Blackburn, Minister of Claremont Chapel, Pentonville, &c. 8vo. pp. 36. 1s. Holdsworth.

An Answer to a printed Paper, entitled Manifesto of the Christian Evidence Society. Published by the Society for promoting Christian Instruction. Second Edition. 12mo. pp. 60. 2d. Holdsworth.

The First and Second Reports of the Society for promoting Christian Instruction, &c. 6d. Davis, Paternoster Row.

"GREAT swelling words of vanity" have not, we fear, been exclusively employed by the apostate teachers of the primitive churches. In our day, many estimable and holy men have been led by the excitement of noble schemes, illustrious auditors, and applauding multitudes, to speak "unadvisedly with their lips," and to exult in the moral circumstances of our metropolis, as if it were a Shiloh for holy light, a Capernaum for Christian privileges, and a Jerusalem for evangelical zeal in diffusing the Gospel amongst all nations. Time, however, has corrected, in some degree, this boastful style, and within the last twelve years, disclosures have been made on the moral state of this city, by the reports of parliamentary committees, statistical inquiries, and occasional pamphlets, which are indeed humiliating.

In the year 1815, two pamphlets were published in the metropolis, which contained some frightful statements respecting the irreligion and immorality of the vast majority of its inhabitants; and though written by very different men, and with very distinct views, yet they were calculated to pro-

duce, and doubtless did effect, a powerful impression on the public mind.

The Rev. Richard Yates, in a letter to Lord Liverpool, under the expressive title, "*The Church in Danger*," shows, by diligent, and, as far as we can judge, accurate research, "that within a circuit of about eight miles around the city of London, by the present distribution and circumstances of the parishes, *after allowing to each church a proportion more than sufficient to fill it, and quite if not more than equal to the parochial care of the clergy at present allotted to the charge*, there is found to remain a surplus population of *nine hundred and fifty-three thousand*, excluded from the benefits and advantages of participating in the instructive public worship and pastoral superintendence of the established church. This number exceeds (by upwards of 6,000), the *entire population of the nine counties*—Hertfordshire, Bedfordshire, Buckinghamshire, Berkshire, Dorsetshire, Oxfordshire, Northamptonshire, Huntingdonshire, and Cambridgeshire, containing *sixteen hundred and fifty-two parish churches*. If we suppose the surplus population of the metropolis district just noticed, to be so distributed as actually to occupy the entire space of these nine counties, and to be left without a church, without a minister, without any instruction for either adults or children, without any divine worship, without any parochial communion with the established religion of the state; your Lordship certainly will be of opinion, that such a circumstance would attract great attention, and excite a proportionate astonishment and alarm."

The second pamphlet, to which we refer, is a sermon entitled, "*The Claims of London on the Zeal of Christians*," preached by Dr. Bennet, on behalf of the Lon-

don Association for extending the knowledge of the Gospel in the Metropolis, by the erections or purchase of places of worship in the Congregational connection, and though from the truly unsectarian feelings of our body in London, which approximates in our judgment to culpable apathy, that society maintained but a transient existence, yet a conviction was produced by that discourse amongst dissenters that something must be done for the guilty population of our own city.

Mr. Yates was heard, as he desired, in the high places of the earth, and parliamentary grants to the amount of ONE MILLION AND A HALF of public money were voted for the erection of new churches, which munificent supply was increased by the establishment of the Society for building or enlarging Churches, &c. under the appropriate patronage of the Archbishop of Canterbury.

Now commenced the system which is to save the church; and architects, builders and speculators of all orders were in motion to render this "godsend," as Lord Goderich called it, available for that noble design. The metropolis had assigned to it a large portion of the grant for the erection of new churches, and as they were for the religion of the state, it was in course agreed, that they should be stately. Vast sums have therefore been lavished on single buildings, which appear more like heathen than Christian temples. But then they have become fashionable resorts, their porticos are carriage-thronged, and the staunch supporters of "Church and King," find the pomp and circumstance in perfect accordance with their views of what religion should be; for as Geoffrey Crayon observes, "they connect the idea of devotion and loyalty, consider the Deity somehow or other of the government party,

and religion a very excellent sort of thing, that ought to be countenanced and kept up."

Far be it from us to undervalue the social importance of all this; we are glad that the Sabbath is observed, and public worship respected, by an increasing portion of the influential classes in the community, which must be useful, as far as it goes; but our satisfaction would be far greater, could we persuade ourselves, that by this excitement they are brought under the instructions of ministers, who, regardless of the rank, station, or brilliant appearance of their audience, faithfully proclaim to them "the whole counsel of God." But the parliamentary grants are to save the church from *enthusiasm* as well as schism, and therefore, as far as possible, the appointments to these new churches have been reserved for men of *orthodox* opinions. Let them be as elegant and eloquent as they please, but take care they are not too evangelical!

We must, therefore, be forgiven, if we form but a very moderate estimate of the value of these new provisions to the privileged classes who enjoy them; but we ask, of what avail are they to the largest, lowest portions of our population? What half-clothed, half-washed mechanic, returning from his unhallowed ramble on the Sabbath-morning, would venture to obtrude into a splendid portico and a fashionable throng, to attend divine worship, and though, perchance, a friendly notice may announce the extent of free accommodations for the poor, as in one or two instances we have seen with much pleasure, yet to such a wanderer, the grace of the Right Honourable and other parish officers is more than dissipated by the aspect of the parish beadle, who, invested in all the terrific insignia of his office, stands as if placed like Cerberus to frighten poor souls, and to guard

the sacred portals from the intrusions of the vulgar. But in the great mass of the lower classes, there exists an appalling indifference to public ordinances, and the Christian Sabbath is alone regarded by them as a day of listless indolence or guilty excess. These, the most ignorant, and perhaps corrupt portions of the community, are unapproached by the operation of this costly system; and without bitterness we are compelled to add, they are mainly unapproachable by the formal and stately movements of the national Establishment. Fortified as they are within lines and stockades of peculiar construction, churchmen, encumbered with the unweildy armour of their ancestors, are unable to attack them. Their antiquated panoply has certainly an imposing effect on state occasions, but if moral conquest is to be preferred to religious show, the commanders of this venerable corps must abandon the formalities of an antiquated chivalry, and lead on to attack the strong holds of infidelity and crime, in a manner which the experience of modern warfare has proved to be successful. Let them, to speak without a metaphor, condescend to men of low estate; explore the dense masses of poverty and sin with which their own palaces are surrounded; let them no longer assail devoted clergymen with the senseless charges of irregularity and methodism, and let them adopt every scriptural mode of usefulness, that by "all means they may save some." Then will they achieve for their church, and what is better, for pure Christian morality, such a victory as legal penalties, state patronage, and parliamentary grants cannot secure. But for this we fear the heads of the establishment, with all the light which has recently broke in upon them, are not prepared; and we suspect the excellent author of the first tract at the

head of this article, felt as a subordinate clergyman, that he was not at liberty to propose any plans of operation, for after statements sufficient to excite every devoted Christian to active effort, he closes his tract by recommending humiliation and prayer! We deeply feel the importance of that suggestion, and we fervently wish it may be received as it deserves; but we are persuaded, that Mr. Stewart possesses too much Christian zeal, and understands too well the connection between prayer and labour, not to have combined them, had he not felt that he and his devoted brethren are, to a great extent, embarrassed by their own system.

It therefore appears to us, that as things exist at present, the bulk of the population in our great towns, can alone be brought to submit to the authority of Christ by dissenting plans, and we might add, by dissenting agency too. Our churches recognize the sacred obligation of individual devotedness to the cause of piety and benevolence, and consequently, in various ways, train up their members to engage in this spiritual warfare; and thus, whilst our brethren of the establishment appear in the field, both for number and splendour like the multitudinous and glittering hosts of the East, and too often like them betray the want of that holy enthusiasm, moral courage, and concentration of energy, which can alone secure the victory; our little bands, like that of Gideon, are proved, attached, devoted, and therefore, by the blessing of God, effective. We say not this boastingly, but state a fact, which it is evident Dr. Southey perceived, when writing his life of Wesley, and which led him into some speculations on the value of such an agency to the National Church.

It is not therefore surprising, that since the attention of the

Christian public has been directed to the moral condition of the metropolis, that various attempts have been made to combine the experienced labourers, to whom we refer in one benevolent effort on behalf of its poor neglected population. The committee of the Home Missionary Society addressed a circular letter, in the early part of the year 1822, to the dissenting ministers of London, stating, that as they had reason to conclude that there are many thousands of the lower classes of society in the metropolis and its environs, who are in the most ignorant, degraded, and miserable condition, they felt themselves under a solemn obligation to make some vigorous efforts to promote their moral and spiritual improvement. This address led to a conference, which, however, terminated without any organized effort to meet the case. An attempt was then made to establish the "London Evangelical Society for promoting Religion and Morality in all parts of the Metropolis;" but from reasons which we need not protract this article to explain, it proved abortive. Then a few individuals, who are known to form societies and publish magazines with greater facility than Napoleon decreed constitutions and manufactured kings, united to establish the *City Missionary Society*, and in the summer of 1824, at a school-room in White's Grounds, Horselydown, this institution was formed, under the presidency of the Rev. G. C. Smith, of Penzance, in the county of Cornwall, to diffuse religious knowledge amongst the neglected and destitute inhabitants of London, in the county of Middlesex. A small pamphlet or two, we believe, were published, and sundry other expenses incurred, which at the end of six months brought this association into hopeless circumstances. Overtures were then made to several dissenting minis-

tern and gentlemen to save this infant society from early dissolution. Their reply was frank and explicit:—we do not wish to unite with your Society, but if you cannot carry it forward to usefulness, abandon it, and we will form another, but we cannot approve of two Societies for the same object, as the time and liberality of the Christian public in London are already too much divided amidst the number of claimants thereon. In March, 1825, the City Missionary Society was consequently dissolved, by the formal acts of its own committee, and the plans of the *Society for promoting Christian Instruction in London and its Vicinity* having been drawn up with great care, were printed and extensively circulated; its officers were appointed, and a public meeting to recognize its establishment, was announced by printed placards, throughout the town, for Tuesday Evening, the 7th of June; when lo, the *City Missionary Society* rises, like another Phoenix, from its ashes, and placards appear by the side of the former, announcing a public meeting for Thursday Evening, the 9th of June, under the conduct and direction of the same individuals, who only three months before had been parties to its dissolution! We have been thus minute in detailing these circumstances, that our readers may judge with whom the fault lies, as doubtless a fault it is, of distracting public attention by the establishing of two societies for the same object. As, however, the metropolis is a vast field, far too extensive for the Christian Instruction Society, with its present limited financial means, effectually to cultivate, the existence of a second or a third society would not be a serious evil, were their agency and their plans adapted, under the Divine blessing, to be useful. We are therefore compelled, as we desire to see the work of moral and religious im-

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provement advance in this city, to refer plainly to these points, and whilst we disclaim all intention of wounding the mind of the humblest Christian associated in this benevolent attempt, yet we feel it to be our duty plainly to state the relative claims of the institutions before us.

To every reflecting mind, it must appear evident, that London presents a peculiar and most responsible sphere of usefulness, which requires the utmost circumspection in the choice of agents, and in the adaptation of means to the circumstances of its inhabitants. It is altogether distinct from rural districts, for in the villages of our country, up to the present hour, you may gauge the intelligence of the peasantry, and find that a man of very limited information and humble intellect may soon become an oracle amongst them; but in London, and other great towns, are found minds of unusual vigour, and considerable cultivation, in the most obscure abodes. Thus, the agents of the City Missionary Society find, at the Potteries in Kensington, "two people of great mental energy, disciples of Tom Paine, and possessing an epitome of his politics and theology. Another woman, who was brought up as a gentlewoman, who speaks several languages, and is even a proficient in Hebrew, was discovered there, abandoned to filth and vice." Now we have looked with some anxiety through their Report, &c. to learn who were the agents intrusted by this Society, to defend and explain Christianity, under such interesting and anxious circumstances; but we can find no satisfactory answer; there is not a rule which describes the qualification or the characters of these missionaries; and we may add, there is not a name on the committee which inspires us with confidence on the subject; for aught that appears to the contrary,

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and it is more than probable, that the learned pauper, who was found amongst the pigsties of Kensington, was amused to witness an assault upon the head of poor Priscian, which was intended for the head of Tom Paine. It is not, however, for grammatical precision, but for the truth itself that we are alarmed, when we see the agents of this City Missionary Society in contact with infidelity; for unless their arguments against it are more cogent and effective than their strictures upon it in the Report of their Committee before us, we will venture to predict, that they will never fill the skin of that monster, “with barbed irons, or his head with fishes’ spears. He will account their darts as stubble, and laugh at the shaking of their spear;”—

“—Leviathan is not so tamed!”

The proceedings of the Christian Instruction Society are of a very different order. Feeling that the question of agency was of vital importance, the founders of that Institution have made the following provision in their 6th rule, which is calculated to secure an effective and respectable class of labourers in this vast field of Christian benevolence.

“That the preaching of this Society shall be confined to the accredited Ministers of London and its vicinity, who may oblige the Committee with their gratuitous occasional services—to the Students of the Theological Academies of the Metropolis, under the sanction of their Tutors—and to those Laymen whose talents and piety shall be attested to the Committee by some respectable Minister in connection with the Society. That the Visitors of both sexes shall be persons of known piety, in communion with some Christian Society, recommended by the Minister or Officers of the Congregation to which they respectively belong; all of whom shall be subject to the approval of the Committee.”

Their efforts against infidelity have been characterized by the same prudence;—instead of loose

invective, that Institution has called forth sound argument; and beside two Courses of Lectures, on the evidences of Christianity, delivered to mechanics, by some of the most eloquent and able dissenting ministers in the metropolis, and which were heard by large and most interesting audiences, the committee of the Christian Instruction Society obtained, for publication, the learned and invaluable tract, the second edition of which appears at the head of this article, and which, proceeding from the pen of one whose sound judgment and extensive learning are deservedly acknowledged in the national universities, has inflicted a wound upon the impudent leader of the infidel camp, which he immediately felt, and from which, we know, he at once recoiled, like a scotched snake.

In looking into the Report of the City Missionary Society, we discover no traces of a system of *stated domiciliary visitation* of the poor, which is so absolutely necessary to win their confidence, and gain access to their hearts. Flying visits, with all the irregularity of bush-fighting, may, perchance, do good, but it is the steady continuance in “well doing,” which, like a continued dripping, can alone be expected to produce an impression upon stony hearts.

Here, again, we perceive the superiority of the plans of the Christian Instruction Society. It appears from their last Report, “that ELEVEN THOUSAND, THREE HUNDRED AND TWENTY FAMILIES are under stated visitation, which may be reasonably computed, to contain not less than from *fifty to sixty thousand individuals!*” These pass under the review of Christian visitors, of both sexes, twice a month:—Are they sick? medicine and pecuniary relief are frequently afforded. Are their children uneducated? they are introduced to

Sabbath-schools. Are they destitute of the Scriptures? Bibles and other religious books are lent to them. Are they brought under religious concern, opportunities are afforded of strengthening those impressions which may end in sound conversion. The following encouraging facts, from its second report, will illustrate this.

"The ladies in a district of the Claremont Chapel Association called at the house of a small tradesman with their tracts: they found the wife a woman that feared God, but of a broken spirit, having a numerous family, delicate health, and a husband whose tippling associates casually excited him to persecute her for the sake of her religion. She welcomed the Visitors to her house, and begged she might be permitted to send the tracts which they brought to her son, an apprentice at Brighton, who would return them with a box of clothes from week to week.

—This youth had not long received these little books when he became ill, and was sent home to his mother's care. Still anxious for his immortal interests, she requested that some Christian friends might visit her poor boy. A deacon of the church at Claremont Chapel undertook the office, and it pleased God to illuminate the mind of the youth—he died rejoicing in Christ Jesus. The poor woman then sickened, and was visited by Christian friends also, and her sickness, though unto death, was for the glory of God. The consolations of the Gospel not only cheered her own mind, but its truths affected the mind of her once churlish husband. He who had once sneered, was now seen to weep—he who despised religion bowed in prayer; and often did he beg his languishing partner to read passages of Scripture suited to his case. Instead of a repulsive air, which seemed to forbid the intrusion of the Visitors, he welcomed them as friends; and two of his little girls have been admitted into the Sunday-school at his request. It is affecting to add, that he appears also fast sinking to the grave; yet with a feeble step he now comes to the house of God, with apparent devotion, and there is every reason to hope that he also is the subject of Divine grace."—pp. 15, 16.

The comparison might be extended, but we do not wish to push it further; indeed we should

not have instituted it, but from an honest conviction, that the City Missionary Society is in the hands of those who have no adequate claims to public confidence and support. It is not enough that people should be pious and zealous to conduct a Society which is to operate on the inhabitants of this metropolis; other qualities are required, in combination with these, in order to secure a permanent and successful course. We much respect and honour the Christian condescension which led Mr. Drummond to become the President of that Society; and we can only be pleased with the warm-hearted assistance which his estimable chaplain, Mr. M'Neile, has afforded them also; but we do think, that both these gentlemen should recollect, that their influence with the public is a talent of no trifling importance, and that they should give it where they have the most complete evidence that it will be discreetly employed.

Mr. M'Neile's sermon is plain, earnest, and evangelical, but by no means equal to some of his pulpit compositions which have come under our notice.

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We beg, in conclusion, to recommend the whole of these publications to the serious perusal of all the Christian inhabitants of this city, and particularly invite the ministers thereof to enquire, whether it be not their policy as men, and their duty as ministers, to promote, yet more extensively, the "Christian Instruction" of their fellow citizens.

The great length of our Review Department has compelled us to omit Short Notices and Literary Announcements till our next.

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MISCELLANEOUS INTELLIGENCE.

RELIGIOUS REVIVALS IN THE STATE OF NEW YORK, U. S.

The County of Oneida, in the State of New York, was, we believe, half a century ago, little better than a wilderness, but by the rapid march of civilization in that continent, the haunts of savage Indians are now peopled with an industrious and increasingly religious population, amongst whom many churches of Christ are happily planted.

Twenty of them have, during the past year, been visited by a peculiar effusion of the Holy Spirit. We extract from "the Narrative," &c. referred to page 414, the following facts, and hope to quote more largely in our next number.

"*Vernon.*—In this town there are two Presbyterian Societies, designated by the names of Vernon Centre, and Mount Vernon.

"The revival commenced here in August, 1825. The number of hopeful converts is not far from 164. The number admitted to the church is 103. Twenty-seven of these are heads of families. The converts are among all classes and all ages, from 8 to 70. The youngest admitted to the church is about 10 years of age. Several of these formerly professed to believe in universalism, and two were Roman Catholics. Only one among the hopeful converts, to my knowledge, has turned back.

"The means which have been blessed, were fasting and prayer, preaching the plain truth, and the whole truth of the Bible, visiting from house to house, and meetings of inquiry. The church have been united in the work, with the exception of one member, who has since proved that he is not a member of the church of Christ. Sometimes a dead silence in a conference meeting for two or three minutes, when Christians offered up one united supplication for the outpouring of the Spirit, has been greatly blessed. But what has appeared to me most useful, is a humble reliance on the Lord, an undoubting faith in his promises, working just as though we could convert sinners; knowing and feeling at the same time, that it is Christ alone who can change the heart, and giving to him *all* the glory.

"Our meetings of inquiry have been continued up to the present time, and of late have much increased in numbers and solemnity.

"The following particulars are from the Rev. Calvin Bushnell, pastor of the second Presbyterian church, received about the 1st of October:—

"The revival commenced among my

people about the middle of November. It was gradual, and did not become general, till the latter part of December. The number of hopeful converts is about 140. Fifty-nine have united with the Presbyterian church; about 30 with the Baptist church, and some with the Methodists. A number have not yet united with any church. The means are essentially the same as in former revivals, viz. preaching, fasting, and prayer; visiting from house to house, meetings of inquiry and conference meetings. Among Christians, a good degree of harmony and brotherly love prevails, considerable fervency in love and fidelity. There are fewer symptoms of apostasy among the hopeful converts for the time, than I have witnessed in any former revival among this people.

"The revival, at its commencement, was characterized by a remarkable tenderness of spirit among Christians, and a disposition to confess their faults one to another. There was a season of great searchings of heart, such as I never before witnessed. Many old professors were so tried as to give up their former hopes, and, as it was said, obtained new ones. The work was also characterized by a more ardent and persevering spirit of prayer than I had ever before witnessed. The converts, who have united with the church, I must say, give as good evidence of deep and thorough conviction of sin, and real conversion to God, as in any revival with which I have been acquainted; and nothing of an opposite character has as yet appeared. Whether they are real converts or not, God only knows.

"*Westmoreland.*—The Rev. Mr. Crane being absent on a journey for his health, the following facts were communicated in October, by a respectable young man, a member of Hamilton College, who spent some time in this place during the revival:—

"During the summer of 1825, the state of religion in this town was very low. A dark and gloomy cloud had gathered, and was hanging over it with discouraging aspect. The wicked had become bold in their transgressions, and the friends of Zion had 'hung their harps upon the willows.' While in this situation, the joyful tidings came, that the church at Vernon Centre was enjoying 'a refreshing from the presence of the Lord.' A few went over to see, and returned with a new spirit. Christians began to pray with more fervour. About the 1st of November, the church set apart a day for fasting, humiliation, and prayer. The searching influences of the Spirit were felt by many of

the brethren and sisters. Our conferences and prayer-meetings soon became crowded and solemn. Numbers were deeply convicted, and the work of grace steadily progressed through the winter. The pastor and some of the members of the church visited from house to house. In all our meetings the distinguishing truths of the Bible were urged with all possible plainness. The instructions of the Sabbath school have been blessed. Eight of the teachers, and thirty-four of the scholars have become pious. The whole number of hopeful converts is about eighty. Sixty have united with the Presbyterian church; and a few with the Baptists and Methodists. The work, we believe, has not wholly subsided. There are Christians who are pressed in spirit, and pleading with importunity that the Lord would continue his work of grace.

"*Skenandoah*.—The revival in Vernon extended to the little church in this place under the preaching of the Rev. Phineas Robinson, who in September communicated the following facts:

"The village of Skenandoah participated in some degree in the divine influence which has of late been so signally enjoyed. The heterogeneous character of its population renders it an unpromising field for moral cultivation. The church has ever been weak, and few in number. The moral and religious aspect of the church and society, in November last, was deplorable. This was made the subject of animadversion in public discourses at that time. Professing Christians were warned of the danger of self-deception. The great responsibility connected with their profession was repeatedly enforced. They began to examine themselves, and to manifest increasing sensibility. Discipline was administered, a day of fasting and prayer was observed, and a spirit of inquiry began to extend among those, who hitherto had been unconcerned. Plain and solemn addresses to church members, respecting their sins and obligations, had more effect on unbelievers than any other means whatever. During the excitement there were frequent meetings in the week, as well as on the Sabbath. They were characterized by a great stillness, and a deep and awful solemnity. Fervent prayer, and visiting from house to house, were among the means most blessed. Many, by being visited, were led to attend upon the means of grace, who had wholly neglected them. The number of hopeful conversions were, indeed, few, in comparison with the rich harvest of souls gathered in many larger societies. About 15 is the probable number. Most of these were heads of families, from 30 to 40 years of age. When it is considered, that this little number was gathered from a small obscure village, which had enjoyed few religious privileges;

that most of them were heads of families, training up a numerous offspring; that most of them were Dutch families, without an English education, and never before visited by a clergyman, with a view to their spiritual interests—the heart of piety will surely derive no small pleasure, from the fact that this little number have been translated from the kingdom of darkness into the kingdom of God's dear Son.

"*Western*.—The following facts respecting the revival in Western, were furnished by the Rev. W. G. Gale, who, on account of his health, removed there a little more than a year ago, and whose counsel and occasional labours have been a great blessing to the people:—

"The moral condition of this town, which has always been dark, was unusually so previous to the late revival. People might be seen in almost every direction, pursuing their business or their pleasure on the Sabbath, while few repaired to the house of God, to offer their devotions to him who hath said, 'Thou shalt keep my Sabbaths, and reverence my sanctuary.' The establishment of a flourishing Sabbath school, and of prayer-meetings, were regarded as favourable tokens, by those who observed the signs of the times, that God was about to turn the captivity of Zion.

"On the last of September, 1825, the Rev. Charles G. Finney arrived in town, (after a short visit to recruit his health in this county,) on his way to the county of St. Lawrence, where he had been labouring with success, and where the people were anxiously waiting his return. The urgent request of those who were mourning over these desolations, that he would tarry here for a season, induced him, after some deliberation, to stay. He commenced preaching three times on the Sabbath, and almost every evening in the week, in different parts of the town, besides visiting during the day from house to house. Professors of religion were urged to 'pray without ceasing'; believing the words of our Lord, that he is more ready to give the Holy Spirit to them that ask him, than earthly parents to give good gifts to their children.' Sinners were pressed with the duty of immediate repentance, by every truth and motive which the word of God presents, in language plain and pointed. These efforts were not permitted to be made in vain, even in this unpromising field. Christians were humbled for their past unfaithfulness, and led to pray as they had not prayed before. Sinners began to inquire what they must do. Convictions and conversions multiplied and spread through the town. In some instances whole households were converted.

"One instance has occurred in this town worthy of notice. It is the widow

of the late Gen. Floyd, who was known as a revolutionary officer and signer of the declaration of independence. The General was sceptical on the subject of religion. Mrs. Floyd, till of late, entertained similar views. For a year or two past, her sentiments have changed, and she has felt the importance of an interest in the Saviour. But it was not until the late revival, that she has been enabled to cast herself upon the grace of a Saviour. And now, with a mind remarkably preserved and vigorous, though nearly 80 years of age, and perfectly blind, she grasps firmly the promises of God, and rejoices in the hope of salvation through the Redeemer."

HIGHBURY COLLEGE ANNIVERSARY.

The annual examination of the Students of Highbury College was held on the 3d of July. The class of the first year was examined in three books of Virgil, in part of the *Analecta Minora*, and on a course of reading in rhetoric and the philosophy of language. The class of the second year had read the epistles of Horace, six books of Homer, the *Cedipus Tyrannus*, the *Meleus*, and the *Prometheus*, and also a course of logic and mental philosophy. The class of the third year was examined in two orations of Cicero, the first book of Herodotus, and the first ten chapters of Isaiah, in Theology, Sacred Philology, and Hebrew Antiquities. The class of the fourth year was examined in Latin, in the *Andria* of Terence—in Greek, the *Orations of Aeschines* and *Demosthenes* on the crown; in Hebrew, six chapters of *Zachariah*; in Chaldee, the book of *Daniel*; in Syriac, the epistle to the *Ephesians*; in Theology, on "the doctrine of Justification;" and in Hebrew Antiquities, on "the provision made by the Mosaic dispensation for general instruction in religion."

On the evening of July 4, three of the senior students delivered short discourses in Claremont Chapel, Pentonville: Mr. Fletcher, on "the design of prophecy;" Mr. Harris, on "the influence of the Spirit essential to ministerial usefulness;" and Mr. Davis, on "the martyrdom of Stephen."

The friends of this Institution are informed, that a debt of £5000 still remains to be liquidated on account of the new college. Donations will be thankfully received by the Treasurer, the Tutors, or any Member of the Committee.

INFANT ORPHAN ASYLUM.

On the evening of July the 3d, a Meeting was held at the City of London Tavern, for the purpose of forming an Institution in favor of *Infant Orphans*. George Byng, Esq. M.P. took the chair; and the assembly was successively addressed by Dr. Keeney, Dr. Styles, the Rev. Messrs. Reed, Evans, Mr. Maitland, &c. It appeared that the object was to board, nurse,

and educate destitute orphans, at any age under 7 years, at which time, if charity were still necessary, they would be eligible for those many excellent institutions, which receive the fatherless at seven years of age. It was shown on the one hand, that of the orphans needing charity at least one half were under the age of seven, while there was no provision made for them till they reached that age. This circumstance alone was considered enough to warrant the establishment of a charity which was so much needed; which would interfere with the beneficent doings of no other charity; but which would act as a nursery to such institutions as Christ's Hospital, the London Orphan Asylum, the Clergy Orphan School, the Orphan Working School, and the Asylum for Female Orphans. The meeting expressed a lively interest in the proposed benevolent undertaking; and upwards of 200 guineas were immediately subscribed for its benefit. It was announced that, for the present, all letters were to be addressed, and applications on the subject of cases made, either to the Rev. James Rudge, D.D. F.R.S. Secretary, Limehouse; or to the Rev. Andrew Reed, Sub-Treasurer, Hackney, by whom subscriptions will be thankfully received.

APPOINTMENT OF PROFESSORS FOR THE UNIVERSITY OF LONDON.

The following gentlemen have been appointed by the Council to the several departments named, and we learn that the other vacant chairs will be filled by the close of the year.

Greek Language, Literature, and Antiquities.—George Long, Esq. A. M. Fellow of Trinity College, Cambridge, Professor of Greek in the University of Charlotteville, United States.

Natural Philosophy and Astronomy.—The Rev. Dionysius Lardner, LL.D. F.R.S.E. of Trinity College, Dublin.

Jurisprudence, including the Law of Nations.—John Austin, Esq. of Lincoln's Inn, Barrister at Law.

English Law.—Andrew Amos, Esq. of the Middle Temple, Barrister at Law, late Fellow of Trinity College, Cambridge.

Political Economy.—John R. MacCulloch, Esq.

Botany and Vegetable Physiology.—William Jackson Hooker, LL.D. F.R.S. F.L.S. Professor of Botany in the University of Glasgow.

Zoology.—Robert E. Grant, M.D. F.R.S.E. F.Z.S.

Anatomy and Physiology, Morbid and Comparative Anatomy, Surgery.—Charles Bell, Esq. F.R.S. F.L.S. Professor to the Royal College of Surgeons.

John Frederick Meckel, M.D., Professor of Anatomy and Physiology in the University of Halle, in Saxony.

Granville Sharp Pattison, Esq. late Pro-

Honor of Anatomy and Surgery in the University of Maryland, U.S.

Nature and Treatment of Diseases.—J. Cozilly, M. D.

Midwifery, and the Diseases of Women and Children.—David D. Davis, M. D. M.R.S.L.

Materia Medica, and Pharmacy.—Anthony Todd Thomson, M. D. F.L.S.

Mechanical Philosophy as applied to the Arts.—John Millington, Esq. F.L.S. Civil Engineer.

ORDINATIONS.

March 22, 1827, the Rev. Joseph Massey, from Airedale Academy, was ordained to the pastoral charge of the congregational church, assembling in Hyde, near Manchester. The Rev. George Payne, A.M., Theological Tutor of Blackburn Academy, delivered the introductory discourse; the Rev. Mr. Bennett, of Hatherlow, presented the ordination prayer; the Rev. Joseph Fletcher, A.M., of Stepney, gave the charge to the minister; and the Rev. Mr. Sutcliffe, of Ashton, addressed the people.

On Tuesday, June 19, the Rev. T. Giles, from Wymondley College, was ordained pastor of the Independent church at Stretton under Foss, Warwickshire. The Rev. B. Hobson, of Welford, commenced the service with reading and prayer; the Rev. J. Stree, of Coventry, (in the room of the Rev. Thomas Toller, of Kettering, who was prevented by family affliction,) delivered the discourse on the nature of a Christian church, and asked the usual questions, &c.; the Rev. J. Jerrard, of Coventry, offered up the ordination prayer; the Rev. Thomas Morell, of Wymondley College, delivered the charge; the Rev. Walter Scott, of Rowell, preached to the people, and the Rev. J. Woods, of Nunceaton, closed the service, which was very numerous and respectfully attended, with prayer; Rev. R. W. Miller, of Atherstone, preached in the evening.

July 17, the Rev. T. C. Everett, lately a student at Hoxton Academy, was ordained as co-pastor with the Rev. A. Douglas, over the Independent church, Broad Street, Reading.

Morning Service.—Reading and prayer, Rev. W. Wilkins, of Abingdon; introductory discourse and questions, Rev. W. Harris, of Wallingford; ordination prayer, Rev. A. Douglas, charge, Rev. W. Harris, LL.D., Theological Tutor of Highbury College; concluding prayer, Rev. W. Dryland, of Newbury.

Evening Service.—Opening prayer, Rev. James Sherman, of Reading; sermon to the people, Rev. Thomas Adkins, of Southampton; concluding prayer, Rev. Mr. Sqaunce, Wesleyan minister, of Reading.

NEW CHAPEL.

At Staindross, a market town in the County of Durham, near Raby Castle, the seat of the Earl of Darlington, a neat and commodious chapel, which will hold upwards of 400 people, and erected chiefly at the expense of a few individuals, for the use of the Congregational denomination of Dissenters, was opened May 23d, when the Rev. W. H. Stowell, of North Shields, preached in the morning from Gen. xxviii. 16, 17; the Rev. J. Jackson, of Green Hammerton, in the afternoon, from Isaiah lx. 8; the devotional exercises were conducted by the Rev. Messrs. Prattman, Stillman, Scott, Femble, Hattersley, Gollop, and Selbie. The services were highly interesting, the attendance numerous and respectable, and the collections in aid of the funds for the building of the chapel amounted to nearly £20.

About eighteen years ago, the Rev. Andrew Carnson, of Cotherstone, at the suggestion of the Rev. W. L. Prattman, commenced preaching the gospel in this place, which Mr. P., after his return to Barnard Castle, from Farnham, continued, and was afterwards joined in this labour of love by the Rev. J. Whittenbury, during his residence at Darlington. Since Mr. W's removal to Daventry, this interest has been supported entirely by Mr. Prattman, and his successive assistants, Messrs. E. Muscott, Niel, and Ivy, and now presents an appearance which gives promise of permanence and prosperity.

RECENT DEATHS.

Died at Leicester, July 3, after a week's illness, at the advanced age of 78, the Rev. THOMAS GRUNDY; he was for 30 years pastor of the Independent church at Lutterworth, and subsequently filled the same office for several years at Ullesthorpe. In him numerous and warmly attached friends saw beautifully fulfilled that truth, "A man of understanding is of an excellent spirit," and had no room to doubt that the prevailing language of his heart was, "By the grace of God I am what I am."

Died at Islington, July 5, in the 74th year of his age, the Rev. TIMOTHY THOMAS, for more than 45 years pastor of the ancient Baptist church at Devonshire Square, Bishopsgate Street. Mr. Thomas was a native of Leominster, where his father, the Rev. Joshua Thomas, was many years minister of the Anti-Pedobaptist denomination. He was educated at Bristol Academy, under Dr. Caleb Evans, whose sister he married. In 1781 he succeeded Mr. Macgowan, at Devonshire Square, where he continued to discharge all the duties of his office, till within the last three years it was found

expedient to associate with him the Rev. T. Price, as co-pastor.

Though Mr. Thomas was not a splendid man, yet his uniform piety, good sense, and benevolence, secured him the affectionate respect of many. To the Antipædobaptist churches of the Principality his death is a severe loss, as he was always deeply interested in their prosperity, and liberally ministered to their necessities.

Died, on Wednesday, July 18, at the house of Robert Waylen, Esq., in Devizes, (where he and his wife were on a visit,) the Rev. WILLIAM PRIESTLEY, of Fordingbridge, Hants, aged 58, nephew of the late celebrated Dr. Priestley. He preached twice on Sabbath day the 8th of July, at the Independent chapel in that town. His text in the evening was taken from Acts vii. 59, 60. He preached at the same chapel on the succeeding Tuesday evening, from the following words, "There the wicked cease from troubling, and there the weary are at rest." On the Wednesday evening he preached for the Rev. Mr. Biggs, from Ecclesiastes vi. 12. This closed his public services on behalf of his divine Lord and Master. He was orthodox in sentiment, amiable in conduct, and peculiarly charitable and benevolent. The Rev. R. Elliott, had the mournful gratification of attending Mr. Priestley in his dying hours, with whom, for many years, he had maintained the strictest and most uninterrupted friendship; may those who yet remain in the vale of tears copy the example, and imbibe the spirit of the late lamented William Priestley, who gloried in nothing so much as Christ, and him crucified.

NOTICES AND REMOVALS.

We understand that the Rev. B. Kent, of Trowbridge, has accepted an invitation to the pastoral charge of the church at Barnstaple, vacant by the resignation of

the Rev. Mr. Gardiner, and has entered on his labours there, under pleasing prospects of success.

The Rev. James Mather, of Sheffield, has accepted a unanimous invitation from the church and trustees of Livery Street, Birmingham, vacated by Rev. Mr. Eggleston, who has removed to Huddensfield, and purposes entering on his labours there on the first Sabbath in August.

The chapel in Cheltenham, of which mention was made in our last number, is to be re-opened on Thursday, the 9th inst. The Rev. Joseph Fletcher, M.A., and the Rev. John Leifchild, will preach on the occasion. Mr. Fletcher will also occupy the pulpit on the two following Sabbaths.

The Rev. Caleb Morris, late of Narbeth, in South Wales, who has accepted the invitation of the Congregational church, assembling in Fetter Lane, London, to become co-pastor with their aged minister, the Rev. George Burder, is expected to commence his stated labours in the afternoon of the second Sabbath of the present month.

The Rev. J. Whitta, of Tiverton, has accepted the invitation of the Independent church and congregation at France Meeting, Chalford-on-the-Hill, Gloucestershire, vacant by the removal of their late pastor to Gainabro'.

On Thursday, the 13th of June, the ancient Dissenting church, meeting at Eignbrook, Hereford, and now under the pastoral charge of Mr. Charles Nice Davies, was reformed on the model of Independence; Mr. George Redford, of Worcester, presided on this interesting occasion. This church originated with Mr. George Primrose, ejected from Hereford in 1662, and was deprived of its late venerable minister, Mr. Thomas Williams, in February, 1826, after he had retained the pastoral function 45 years.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the last Month from the Rev. G. Redford—A. Reed—C. N. Davies—T. Lewis—W. Harris, LL.D.—George Payne—J. S. Brooksbank—George Burder—John Dean—J. Massey—Gillb. Wardlaw—H. Bromley—Robert Halley—Dr. J. P. Smith—John Burder—C. Daniell—Edward Webb—T. C. Everett—John Arundel—J. Matheson—W. H. Cooper. Also from Messrs. J. Dewar—G. E. Sloper—T. H. Justice—J. Woodford, jun.—Observer—A Pastor—N. R.

We regret that the unusual length of some articles in the present number have compelled us to defer the letters of Messrs. Rochet and of Vigil till our next.

When we receive the other papers upon "the Personal Reign of Christ," we shall be ready to insert the first, which is come to hand, but as we have more than once commenced a series of papers which our Correspondents have forgotten to complete, we cannot in future publish No. I. till No. II. is in our possession.

It is probable W's paper will appear in our next.

We are making arrangements for a complete LIST OF CONGREGATIONAL CHURCHES IN THE UNITED KINGDOM, and we respectfully solicit the assistance of all our readers to secure accuracy. We indulge the hope that our next Supplement will present to our Subscribers a more interesting and correct view of English ecclesiastical Statistics than has yet been published.—The Original Letters to which W. alludes, will be acceptable.—The Durham article shall appear in our September Magazine.